UNITED CHURCH HERALD

VOL. 4, NO. 4 FEBRUARY 23, 1961

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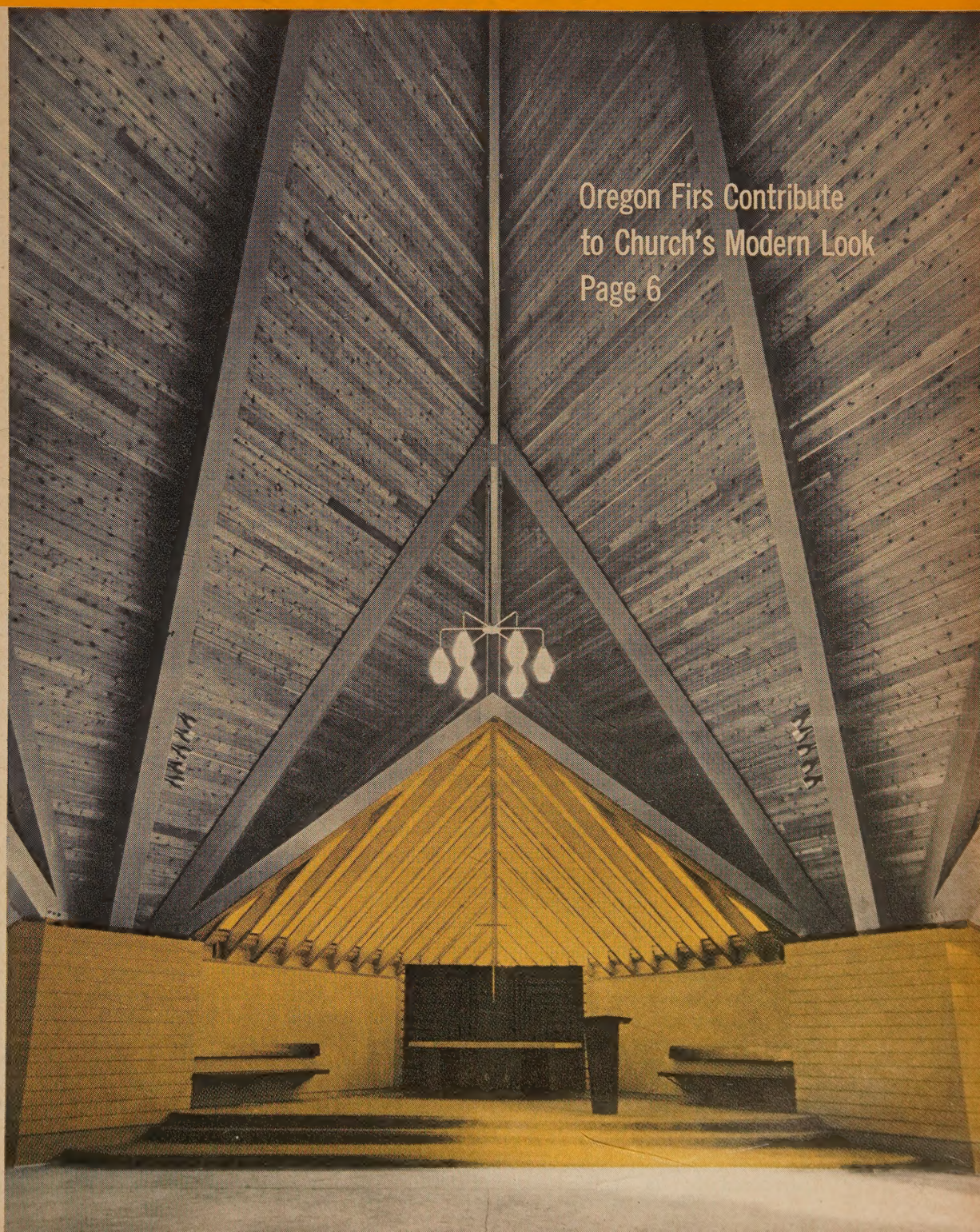

Oregon Firs Contribute to Church's Modern Look
Page 6

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JAMES M. GUSTAFSON

FROM THE CO-PRESIDENTS' VIEWPOINT

It is not without significance that *This Week* magazine, a popular magazine nationally distributed with the Sunday newspapers, in its December 25 issue featured an article by Clifton Fadiman on the Bible as "the best gift God has given man."

The title was a quotation from Abraham Lincoln, and Mr. Fadiman used the article to amplify the fact that "on March 14 . . . the combined presses of Oxford and Cambridge Universities will issue simultaneously in every English-speaking country in the world a completely fresh translation of the New Testament . . . to be followed at some future time by the Old Testament." He adds that "the new translation will be the product of almost fifteen years of work by nearly seventy of the world's greatest religious scholars."

Less than a month before publication of that article the Division of Christian Education of the National Council of Churches announced that, effective October 1, 1962, five additional publishers will be licensed to publish the Revised Standard Version of the Bible, publication of which for the first ten years has been restricted to one firm, Thomas Nelson and Sons. Collins, Harper, Holman, Oxford and World will be the new publishers.

In a box accompanying Mr. Fadiman's article the editor and publisher of *This Week*, William I. Nichols, addressed a letter to the President-elect of the United States proposing that "among your first official acts on assuming office you request the Congress to join with you in proclaiming 1961 as 'Bible anniversary year,' urging all Americans to join with you in rereading the great spiritual truths contained in both the Old and New Testaments." And to explain and support his proposal Mr. Nichols called attention to an interesting juxtaposition of Bible anniversaries falling in the period 1960-61.

The Douai-Reims translation, "the official English version for the Roman Catholic faith," was completed in 1610, just 350 years ago.

This year it will be 350 years since publication of the authorized King James Version, which took place in 1611.

It will be eighty years since the English Revised Version of the New Testament was published in 1881. It will be sixty years since publication of the American Standard Version of 1901, which was in part based upon the English revision of 1881.

"Most important," added this editor turned preacher for the moment, "1961 will be a year when more than ever we face the need for renewed faith. There could be no act that would give more promise and hope at the beginning of your Administration than that this nation, founded by religious men and women, should be encouraged to turn for strength to the ultimate source of all strength in the word of God."

Pastors and churches wanting to take seriously this anniversary impulse to launch special projects in Bible study will find that a double purpose can be served by planning to use as a text the study booklet published by the World Council of Churches in anticipation of the council's third assembly, which is scheduled to be held in New Delhi, India, next November 18 to December 6.

This seventy-six-page booklet on the assembly theme, "Jesus Christ—the light of the world," helpfully illustrated, contains a brief general exposition of the theme. This is followed by eight Bible-study guides, each of which includes brief, simple comments on the topic and the Bible passages and a series of questions designed to stimulate thought and discussion.

This Bible-study section is followed by applications of the theme to the Christian way, Christian witness, Christian service, Christian unity—these four sections helpfully linked by cross references to the Bible studies. The latter part of the booklet aims at helping members of the local church understand more fully their participation in the world-wide Christian fellowship.

The booklet is available at 50 cents per copy, 35 cents each for 10 to 99 copies, 25 cents each for 100 or more. Order from the World Council of Churches, 475 Riverside Drive, New York 27, N. Y.

The Lenten season, Easter to Pentecost, or the October-November period just on the eve of the New Delhi assembly suggest themselves as times when local church groups may engage in especially meaningful study of the Bible this year.

James E. Wagner

Dr. Wagner is president of the Evangelical and Reformed Church and co-president of the United Church of Christ.

UNITED CHURCH HERALD

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COVER STORY: Our churches all over the land are moving into distinctive new houses of worship. Never before in the nation's history has there been so widespread and architecturally striking a development in church construction.

So great and rapid an expansion would have been quite impossible in our fellowship but for the assistance through loans and grants of the E and R Board of National Missions and the CC Church Building Society. The latter is proud to be of assistance to such a church as First Congregational in Milwaukie, Oregon, featured on our cover. Photo by courtesy of Jacobs from Hodge Photos in Portland, Oregon.

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FROM THE CO-PRESIDENTS' VIEWPOINT ..... JAMES E. WAGNER 2
CAN WE EVER KNOW JESUS AS HE REALLY WAS? ..... PAUL J. ACHTEMEIER 4
OREGON FIRS CONTRIBUTE TO CHURCH'S MODERN LOOK ..... MYRTLE E. SUMNER 6
EDITORIALS 7
BIGGER CHURCHES BUT ONLY IF BETTER CHURCHES ..... JAMES M. GUSTAFSON 8
CALIFORNIA GROUP BUILDS HOSPITAL WING 10,000 MILES FROM HOME ..... MARTHA UNDERHILL 10
SIX QUESTIONS AND ANSWERS ABOUT THE PEOPLE OF THE U.S.S.R. ..... ROBERT M. BARTLETT 12
CC WOMEN'S FELLOWSHIP ELECTS NEW OFFICERS ..... MARY P. HARRINGTON 15
THE SPIRIT AND THE WORD ..... WILLIS E. ELLIOTT 16
OUR MULTIPLE MINISTRY IN THE INNER CITY ..... CATHERINE LINDER 18
CHRISTIAN PREACHING FROM UNEXPECTED PULPITS ..... ROBERT NEWMAN 20
BOOKS 22
WE NOMINATE FOR MODERATOR OF THE CC GENERAL COUNCIL 22
LAYMEN HOLDING IMPORTANT AREA MEETINGS ..... J. KENNETH KOHLER 23
LENTEN QUIET HOUR ..... FLORENCE BURGER 23
NEWS WITHIN THE UNITED CHURCH OF CHRIST 24
NEWS OF THE WORLD-WIDE CHURCH 28
LETTERS 30
OBITUARIES 35
THE RECORD 37

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Can we ever know Jesus as he really was?

PAUL J. ACHTEMEIER

IT BELONGS to the essence of the Christian faith that it is a historical religion. It is based on historical events and primarily on the historical event of Jesus Christ rather than on a system of thought, a code of ethics or even a book. The constitutive element of the Christian faith is Jesus Christ, who lived within human history. It is to this historical person that the New Testament points. Such an understanding of the Christian faith immediately raises the question: what—or better, who—was this Jesus Christ upon whose historical career the Christian faith rests? What kind of person was he?

Since his career occurred in the past, we cannot know about that career by observing him at first hand. We are dependent upon secondhand information for our understanding. Thus we come to another question: what kinds of records do we have, on the basis of which we can become familiar with this historical figure? The basic records are found in the document we know as the New Testament. Mention of Jesus found in other contemporary or near-contemporary writings adds nothing of significance to our knowledge of him as a person, although in some instances it may add a degree of confirmation to some bit of information. On the whole, however, we are limited to the New Testament for our information about the man.

We soon discover, on reading the New Testament, that although all the books refer to Jesus they do so in different ways. Those books that give the fullest description of him as a historical person are the first four writings in the New Testament, the Gospels. Even a quick reading will show that the first three, while roughly similar to one another, are rather different from the fourth. The first three (called "synoptic" because one can study them in parallel columns) appear to be attempts to give a historical record of the earthly career of Jesus of Nazareth. The fourth seems intent on another goal—to show Jesus as something more than a man.

Missionary Handbook

Closer examination of the first three Gospels, however, has led to the conclusion that they too are more closely related to preaching than to simple historical narrative. Recent studies in the Gospels have led to the conclusion that the material they contain developed, in the main, within the context of the missionary activity of the earliest church, and that the Gospels as we have them represent a compilation of this material in the general form of a running narrative. This means that from the first the material contained in the Synoptic Gospels was meant not simply to instruct but also to convert.

Some scholars have suggested that one of the sources of our present Synoptic Gospels may have been something like a handbook for the Christian missionary containing stories about and sayings of Jesus, which his disciples and followers could make use of in the course of their activities.

Another discovery is also important here. The part of the Gospel narratives that represents the oldest continuous story is the account of the last week of Jesus' life, which culminated in the tragedy of Golgotha and the triumph of Easter. In fact, the *Gospel According to Mark*, the earliest, seems to be essentially the story of the events of the last week—about one-third of the material is devoted to these events. To this the author has added an introduction composed of selected anecdotes and teachings drawn from the traditions about Jesus.

This points to another important discovery about the nature of the Gospels: they depict the most important portion of Jesus' life to have been the last week. In fact, it is not too much to say that they understand all the rest of Jesus' life in the light of the climactic events of those days. All four Gospels tell their story against the background of the climax of Jesus' historical career—the Resurrection. And all four Gospels intend to convince the reader that this Jesus who lived, died and lives again is in fact God's chosen instrument to redeem man.

Thus the Gospels represent a challenge to men and an invitation to the Christian faith, rather than "impartial" accounts of an interesting personality, distinguished chiefly for his wise sayings and moral teachings. This is quite

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Dr. Achtemeier is Associate Professor of New Testament at Lancaster Theological Seminary, Lancaster, Pa. Photo of sculpture by Gleb Derujinsky is by courtesy of the National Sculpture Society. This article is the first in a series dealing with the content and message, historical and social aspects of the Bible.

clear from the disproportionately large amount of space devoted to the last week of Jesus' life. The New Testament writers obviously thought that these events were more important than his teachings. The teachings can only be understood, as all else, in the light of what the Resurrection proved Jesus to be: God's chosen instrument.

Since this is the nature of our sources of knowledge about Jesus in the New Testament, it is quite clear that a biography of Jesus in the modern sense—in which are described his childhood, his mental and emotional development and the key events that, in the light of his own understanding of them, shaped and molded his character and informed his day-to-day decisions—such a biography of Jesus is impossible.

New Testament scholars of some years ago attempted to write just such lives of Jesus but the fact that they had to depend to such a large extent on their own historical reconstructions, and in some cases fantasy, led to failure all along the route. Instead of writing a life of Jesus each scholar was writing his own religious understanding into his "biography" of Jesus. The result was not the life of Jesus as it appeared to his contemporaries, but a life of Jesus as the scholar *wished* it had appeared to them!

In what sense, then, can we know the "Jesus of history," Jesus as he really lived? In what sense can we, or do we, really confront him in the Gospel records? Is it not a disadvantage that the Gospels are really sermons and not dispassionate accounts of "what really happened"? As a matter of fact, it is not. Only in such a way, through such records, can we really confront Jesus as he really was.

If what the Gospels claim for him is true—that he was in fact the Son of God, who therefore placed before every man the choice either of accepting him or of rejecting him, and thus the Father — then the historical truth of the real Jesus was decision, the decision he forced upon every person who met him, the decision either to be for him or against him. Therefore to understand the historical Jesus, to confront him "as he really was," one must confront him as one who forces a decision upon a man.

A simple recitation of outward facts —his appearance, his habits, his childhood, his maturation—or even a not-so-simple recitation based on highly accurate information would in no way convey the fact that for his contemporaries Jesus meant decision, the decision as to whether or not he was of ultimate significance for every man's ultimate destiny. Only a "sermon" can call forth a decision, the same kind of decision the historical Jesus forced upon his contemporaries.

Real Decision

His death upon the cross is proof enough that they did ultimately come to a decision about him. The rise of the church is proof of the other choice that was open to men. Thus the only way of reporting accurately the true, genuine, historical existence of Jesus, the historical truth that Jesus represented to everyone who confronted him, was by way of a narrative that forces a decision: to be for or against the person whom the Gospels describe. Only in this way can the real Jesus become real, only in this way can the reality of the decision he represented for his contemporaries become real for us.

A biography that took a neutral attitude, a chronicle that was exhaustively detailed and accurate as to day and hour, that did not confront the reader with the decision with which Jesus confronted his world, would not be truly and accurately a historical account of Jesus. It would not allow the real history being dealt with to become real history for the reader: the fact, namely, that for all who saw him or heard him, Jesus forced a decision. Only a report that makes us choose, that calls forth in us a similar decision, can accurately portray the historical Jesus who did the same for his contemporaries.

In this final and important sense we can know the "real, historical" Jesus by means of the Gospel records. For this reason they must and will remain the chief, even exclusive, source of our knowledge of the "historical person of Jesus."

Oregon firs contribute to church's modern look

WITH the vanishing of the farms, dairies, chicken ranches and open fields of former years and the urbanizing of our community life, new challenges have presented themselves to the church. Increased membership has made necessary an entire new plant. The new sanctuary is the first phase. . . ." Thus did the members of the First Congregational Church of Milwaukie, Oregon, set about meeting the needs and requirements of a changing era in new and modern ways, as the sanctuary below attests.

Formerly known as the Ardenwald Congregational Church, the congregation by 1956 had hit a low ebb. Without a minister for a year, the membership dwindled from 150 people to one-half that number with many of those inactive. Yet somehow the few stalwarts remaining were able to gather their strength, purchase property for a relocation and seek out a new minister, the Rev. Ivan C. Cleveland. With his coming an intensive program of visitation was begun. By the second year the need for a new edifice—contemplated for the past ten years—had become acute as new members joined the rejuvenated church.

A building committee was formed to survey the needs. Studies revealed that it would be wise to build a sanctuary first and that it should be impressive and of great beauty. After interviewing more than fifty architects, Warren Weber was the unanimous choice of the congregation. The site posed a special problem. Since there were so many tall fir trees, the new building would have to be of unusual height. For the interior the congregation wanted height also, signifying man's search for the eternal as in the manner of ancient cathedrals.

The entire building is constructed of Northwest natural woods — firs and cedar. Windows cut into the roof are made of wire glass outside and cathedral glass inside. The sanctuary, seating 320, is diamond-shaped with the ceiling rising to a height of 64 feet. Visitors are continually surprised at the beauty of the interior, which is decorated in narcissus yellow and seems to glow even on the cloudiest days.

Every member was given a chance to work on the new edifice. The building committee represented all groups and interests in the church with the result that seldom has a new sanctuary received such wide acceptance.

When dedication services were held last fall, 1,000 people were present to hear Gov. Mark O. Hatfield give the dedicatory address. Today, after only four months in the new quarters, the church school's enrollment has tripled, attendance at worship services has increased by one-third and at the present rate one hundred new members will have been received by Easter. The day is fast approaching when the First Congregational Church of Milwaukie will be a tower of spiritual strength.

MYRTLE E. SUMNER

Miss Sumner is a member of the First Congregational Church of Milwaukie, Ore. Photo by Jacobs from Hodge Photos, Portland, Ore.

This starving child cries for milk provided by Congo Protestant Relief Agency.

Operation Mercy

AN EDITORIAL

WE OF the United States live, so we are told, in an affluent society. A great economic transition has taken place, as scarcity and poverty are being replaced, for the first time in the history of any large society, by abundance and high mass income. Ours is an economy of opulence.

Hunger, nevertheless, comes close to being the first of all human problems in today's world. It is, lamentably, still far from solution. The U. S. readers of this journal, living in a land of massive food surpluses of all sorts, do not have much personal occasion to think about it. Our major question is "what" we eat and not "if" we eat, and our major worries are those of our weight from overeating and our high cholesterol count.

It is therefore difficult for some of us to realize that even here in our affluent United States there are thousands of people who will go to bed hungry tonight! And it is almost impossible for us to realize that there are millions of men, women and children in this world who will go from birth to death without ever having had enough to eat! Nearly one-half the world lives in grinding poverty.

Happily, important and basic gains are being made in this battle against hunger, but they have to be made in the face of grave obstacles and of increasing populations everywhere. The weapons are diverse. Unproductive land is being reclaimed. New seed strains, new tools and new fertilizers are being introduced. Methods of transport from area to area are being multiplied. But all these developments take time and money. Meanwhile, there is the stark fact of hunger. People are actually starving in the Congo, in China and elsewhere. The causes are varied—drought, revolution, flood, unemployment, crop failure, ignorance and other "natural and human adversities." But in the face of starvation, the causes are momentarily irrelevant. People must have food to live!

We rejoice therefore that President Kennedy's first official act was an order increasing the allocation of food surpluses to hungry and impoverished fellow Americans. "This looks to us like a bread-and-circus venture," protests a misanthropic member of the obstructionist alliance. But until the price-wage spiral is halted, unemployment reduced and the economy revived and expanded, the least we can do—as professed followers of Jesus, the compassionate—is to open our bulging warehouses, to put to human use some of the mounting domestic food surpluses purchased by the Government under the price-support program, instead of leaving them in warehouses to rot.

We are also proud that our Council for Christian Social Action has dispatched a formal message to the President, urging that desperately needed food be sent from our bountiful granaries to relieve famine conditions in China. "That none should suffer needlessly while we have wheat in abundance and can give them bread," declared the council, "seems to us an expression of the true American spirit." This is Christian statesmanship of a high order. And there have been precedents. Before the U. S. recognized Communist Russia, Herbert Hoover headed a U. S. food mission to that country's starving millions, and in 1953 President Eisenhower authorized the spending of millions of dollars for food in the Soviet Zone of Germany.

Any plan, however, for a large increase in overseas shipments of surplus U. S. farm goods faces opposition. There are those who contend that the overseas food-disposal program is nothing more than a giant giveaway at taxpayers' expense. Others hold that such shipments through Government channels endanger private export markets. Still others will maintain that we should not be so charitable when there are such irreconcilable political differences between Red China and the United States. We grant that it may prove difficult to prevent diversion of such food grants to other uses, but ways can be found by those who care to get our surplus food to starving people who otherwise will die.

"If anyone has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him?"

There exists—we must believe insofar as our conviction has a Christian connotation—a humanitarian, an ethical, an essentially Christian obligation to which we are all committed. To feed the hungry is and always has been a Christian responsibility. By circumstance and by God's providential leading we have been brought to a moment and a place of inescapable duty, and by the challenge of assistance to those in need we are summoned to fulfill our higher destiny. Let us therefore act with compassion, urging our Congressmen to proceed imaginatively and magnanimously in this time of great human need. avm

Bigger Churches but only i

JAMES M. GUSTAFSON

THE recent "Proposal toward the reunion of Christ's church" by Eugene Carson Blake *(see* United Church Herald, *December 29, 1960)* dramatically raised the issue of a unified Protestantism once again.

Dramatically timed, dramatically placed and dramatically received not only by the congregation but by those assembled in San Francisco for the meetings of the National Council of Churches, the Blake proposals have been forced to the attention of American churchmen. They merit consideration.

Other Factors

But many other factors must be kept in mind, which the stated clerk of the United Presbyterian Church in the U. S. A. could not include even in an unusually long statement. These factors are important not only in any future church-union negotiations but because they affect every stage of the unification processes now under way. Some of them are very mundane, as we in the United Church of Christ well know. They involve civil laws, the merging of bureaucratic organizations, the allocation of financial resources, the adjustment of personal relations among people who have not worked together before, and the long processes of negotiations that make the churches resemble secular organizations. One might say that what we are concerned with in church unions is finding that ordering of the very human, institutional, political, financial, legal, bureaucratic, defensive character of ecclesiastical organizations that will most effectively be an instrument of Christ's lordship in the decades and historical events in which we live. This complex sentence can be reduced to a simple question: What organization of church life most effectively sets the conditions through which the purpose of the church can be fulfilled?

The development of a print out of the blue for a new church organization would be stupidly idealistic. Our experience in the United Church of Christ testifies to the fact that church unions are not created out of nothing. They are shaped from institutions and communities that have their own religious and cultural traditions, their orientations toward particular social classes and ethnic groups, their institutionalized and legal patterns for controlling funds and administering them. They have stubborn interests in institutional self-preservation, patterns of leadership that are sometimes effective and sometimes ineffective, and long-established habits and customs of work.

Church unions are never a radically new possibility. They are only a possibility because some persons are willing to take risks with what has existed before and are willing to subject themselves to the agonizing and difficult processes by which change can take place.

Necessary Negotiations

Church unions come about through gaining the support of large groups of people within established organizations to make the necessary revisions of institutions and patterns of life. They come about through negotiation, which is more like that between diplomats, businessmen and trade-union leaders than like a prayer meeting. Thus we can dispense with the wishful thinking that any scheme will cut the Gordian knot of the social and historical realities of churches considering union.

More attractive to some Christian hearts than a new scheme is the pious religious and theological conviction that if Christ wills union, and if the Holy Spirit makes itself present, all problems are solved. Prayer for the reunion of Christendom is, no doubt, a valid exercise of Christians. The conviction that Christ wills union is no doubt true. That

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Dr. Gustafson is Associate Professor of Social Ethics at Yale University Divinity School, New Haven, Conn.

Seldom has the church received so much attention from the press, television and radio as when Eugene Carson Blake made his recent proposal for a four-denomination merger. We are happy to publish here one of the most relevant and timely articles we have seen on this controversial issue.

etter churches

the Holy Spirit makes itself known in and through the enthusiasm of church leaders and the flush of group feeling in uniting church meetings is no doubt a fact. But it is nothing short of nonsense to assume that this genuine piety overcomes the problems involved in uniting church organizations. The place where unions occur after all is in the human institutions called denominations.

Human Form

The will of Christ for union necessarily must take a terribly human and bureaucratic form. Curiously, from a pious point of view, it may involve lawsuits and always demands budgetary adjustments, assessment of public opinion, educational and propaganda efforts, hiring and firing of people and many other uninspired and uninspiring labors.

A forceful sense of the power and presence of the Spirit in a meeting of twenty-five, or even of two thousand, does not win the votes in thousands of congregations, synods and other forms of church association that are needed to actualize a religious conviction. The religious enthusiasm for union is a necessity, but it becomes a luxury we can ill afford if it is blind to the human realities of church organizations.

Too often this is the experience of those whose focus is on some very spiritual church that is not involved in lawsuits and budgets, or of those whose attention is given primarily to the resolution of conflicts in the realm of ideas about Christ and the church rather than in the realm of business and political negotiations.

Too often pious conviction becomes a rather unassailable defense of carelessness and ineptitude in the details of negotiation and indeed it can give a convincing legitimacy to the drive for power on the part of those who are convinced. Religious enthusiasm for church union is no substitute for the facts, figures, assessment of the strength of opposition, assessment of the strength of support, careful education and even lawsuits. The questions of church union have many points of reference, even in their formative forms. They refer to the will of Christ for reunion of the church but also to his mission, to his work and will for the redemption of the world. They refer to the formal plans for doctrinal agreement, legitimation of the ministries, liturgical consensus and plan of church government. And they also refer to the duties various departments of various boards will have, how these duties will be exercised, where the power to make decisions about the expenditure of funds lies and what new forms of organization are necessary to accomplish new tasks.

Similar Denominations

On the American scene, denominations resemble each other very much in their bureaucratic structures: they have boards of foreign missions and boards of home missions. They have departments of education broken down into higher education, church-school education and theological education. They have experts in rural church life and in urban church life. They run financial campaigns for church building funds, for higher education and for overseas relief programs.

In addition, American Christians probably resemble each other a great deal in their actual lay beliefs—at least this is so among the middle-class, predominantly Anglo-Saxon churches that the Blake proposal has in mind. These resemblances would therefore seem to make the union process easier and perhaps they do in the long run. But they

(Continued on page 33)

PROGRESS REPORT

Report of voting by CC churches on the proposed United Church Constitution

YES	1,565
NO	84
ABSTAIN	22
CHURCHES VOTING	1,649*

*abstentions not included

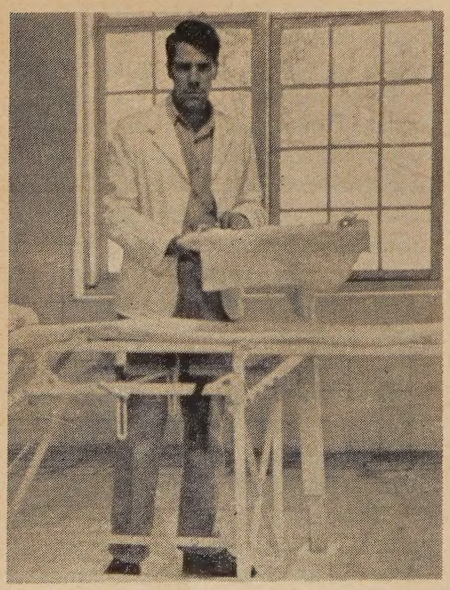
California group builds hospital wing 10,000 miles from home

MARTHA UNDERHILL

THE Congregational Church of Ferndale, Calif., is building a new wing for a hospital ten thousand miles away.

It all started with Dr. Clarence Crane Jr. of Ferndale, who didn't want to throw out his old medical journals.

Pondering the growing stack of journals in his study, the California doctor started a chain of events that will culminate next May in the building of a twenty-bed maternity ward for the Ovimbundu people of Chilesso, Portuguese West Africa. The link connecting these two far-flung points is Dr. Berwyn H. Woodman of Hamilton, N. Y., a missionary doctor serving in Chilesso under the auspices of the American Board of Commissioners for Foreign Missions.



At Chilesso Dr. Berwyn H. Woodman performs six hundred operations a year.

Dr. Crane, an active layman of the Ferndale church, decided to write to American Board headquarters in Boston to ask if officials there knew of a doctor in the field who would like to have his medical journals. He was given Dr. Woodman's name. Dr. Woodman certainly did want the journals and a correspondence began between the two men.

When the missionary came to the United States on furlough, he and Dr. Crane arranged a meeting. A passing remark made by the missionary doctor kept cropping up afterwards in Dr. Crane's mind. Dr. Woodman had said that "somehow, somewhere" he hoped to raise money for a maternity wing in his hospital. As things were, medical and maternity patients were all in one ward together.

Would his church be willing to take on this project, Dr. Crane wondered? "We have a beautiful church and a good parsonage," he said to himself. "We have sacrificed much to get these things for ourselves. What we need is to sacrifice for others in the true spirit of Christ." He took his idea to the trustees of the 221-member church and found that they wholeheartedly favored raising the money for a new wing in Chilesso. The church and the Rev. Theodore Nace, minister at that time, began work immediately on what they called the "Chilesso Safari." The men of the church canvassed every home in the parish. Mothers and daughters of Ferndale campaigned for the mothers and daughters of Chilesso. Church members dug deep.

Chilesso, a name scarcely known before in the community, became a byword. Funds mounted. This last October the church happily announced it had reached its goal and a check for $4,350 was presented to Dr. Woodman.

An ordained Congregational Christian minister as well as a physician, Dr. Woodman returned to Africa with his family on December 29. While in the United States he did special work in surgery at Boston's City Hospital.

It was in 1957 that Dr. Woodman first went to the Chilesso hospital. It was a sight to discourage the most determined Schweitzer, he reported. Three years had passed since any doctor had served on its staff, and its overworked African nurses could not keep up with the staggering work load. The hospital, the only

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Miss Underhill is a member of the staff of the Office of Communication in Boston. Photos are by courtesy of the American Board.

Dr. and Mrs. Woodman (center and fifth from right) join in fellowship circle at Ferndale Church.

one in a 15,000-square-mile area, was besieged with people going many a weary mile by oxcart, bicycle or on foot for treatment. The twenty-eight-bed, two-ward building itself stood in disrepair. Doors hung askew, floors sagged. Against almost overwhelming odds the doctor began his new work. He was short of help, short of equipment, short of drugs. He soon learned that a missionary doctor must learn a hundred trades besides his own. Between rounds at the hospital he supervised the workmen who were rebuilding it.

Dr. Woodman sees fifty or sixty patients a day in the hospital and outpatient clinic, and performs approximately six hundred operations a year—an average of one major operation every day. Many of the diseases he treats were virtually stamped out in the United States fifty years ago. These include smallpox, which is common, and typhoid fever. About three hundred babies are delivered at the hospital each year.

One of the most urgent medical needs in Angola, Dr. Woodman feels, is a long-range public-health education program. "How much can I hope to do for a young man I have treated for tuberculosis," he asks, "when he will soon return to his village to be exposed to the disease all over again? A mission hospital cannot hope to control the disease itself without a community-wide preventive program."

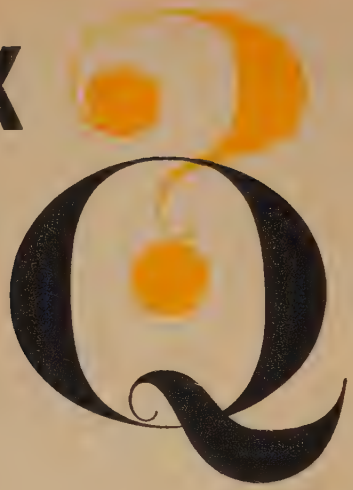
Construction of the new hospital wing, which must wait for the end of the rainy season in May, will be done by the men of the district. Bringing water up from the river and mixing mud with their feet, they will make the adobe bricks that will form the walls of the new ward. There will also be a room in the wing for a mother-and-child clinic. Dr. Woodman hopes that this project will be completed by next September.

The one-story hospital is located on a hill surrounded by palm trees and separated from the rest of the mission station by a small river. Nearby are tiny cottages for outpatients and for those needing rest and recuperation before beginning the long trek back to their villages. Born in Oneida, N. Y., thirty-six years ago, Berwyn Woodman is the son of a Methodist clergyman. He was brought up in rural parsonages of upstate New York and studied at St. Lawrence University, Canton, N. Y., and the Syracuse College of Medicine. Mrs. Woodman had thought of missionary work long before she met her husband. After their marriage in 1945 she taught for three years in upstate New York so that Dr. Woodman might complete his medical education. Trained in music as well as in teaching, she has been active in Chilesso training African choral groups and promoting music in the schools.

Other churches that have supported the work of the Woodmans in Africa are the Harvard Congregational Church, Brookline, Mass.; the Wellesley Congregational Church, Wellesley, Mass.; South Congregational Church, East Hartford, Conn.; and the Congregational church in Waterville, Me.

Dr. Woodman examines an African patient in the only ward for women in the missionary hospital.

SIX QUESTION



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ROBERT M. BARTLETT

Many formidable obstacles remain before anything resembling genuine friendship and peace can be established between the U.S.S.R. and the U.S. But a new beginning is perhaps being made to ease the cold-war tensions existing between these two powerful nations. Our readers may therefore find this account of Dr. Bartlett's recent conversations with many Russian people both timely and informative.

AFTER thirty days in the Union of Soviet Socialist Republics, where I traveled some 7,500 miles, I am setting down for *Herald* readers my reactions to some of the questions we Americans ask about the Russian people.

(1) *Do the Russian people want peace?* The longing for peace is widespread. The people speak of the nightmare of World War II, the loss of twenty million citizens and the devastation of vast areas of their country. Leningrad was besieged for nine hundred days. Stalingrad was in ruins after two hundred days of hand-to-hand fighting. The people dread the thought of another war. Peace mottoes and slogans are very conspicuous in factories and public buildings.

As our American seminar group concluded one particular visit, eloquent appeals for peace between the U.S.S.R. and the U.S.A. were made by a factory director, a hotel manager and the manager of a collective farm. The phrase *mir i druzhba* (peace and friendship) seldom failed to win a smile and a handclasp.

(2) *Are the people of the U.S.S.R. friendly?* They are friendly to Americans, though the U-2 incident did hurt us. The people I talked with feel that we have no right in their skies and that such flights set back the cause of peace between our countries. However, the village people in Tashkent and Samarkand in Central Asia flocked around us, trying to communicate. I did not see one incident of hostility or of discourtesy to Americans from taxi drivers, waiters, clerks, the people on subways, in the theaters, in restaurants or on the streets.

(3) *What about the morale of the Russian people?* The people we met appeared to believe in their government and to feel that they have a share in a mammoth state-owned business. They are hard workers. Standards of living are improving and phenomenal progress has been made in industry, science, medicine and education. There are 767 colleges and universities including their $750,000,000 prize exhibit, Moscow University. In addition there are some 3,500 technical institutes. There is keen interest in sports, in development of Olympic-winning athletes and in mass sport festivals. Citizens are proud of these achievements and talk eagerly of further advances under the current seven-year plan. Trade unions look after their members well and although millions still live in crowded apartments, the unions provide some housing and good hospital and medical care. In addition, there are schools, nurseries, kindergartens, summer camps for youth and vacations in summer colonies.

Consumer goods are more plentiful but prices are high. Clothing and shoes are more expensive than in the United States. So are most foods. Fruit is scarce and of inferior quality. The variety of vegetables is limited. Premier Khrushchev boasted recently that the U.S.S.R. had outstripped the U.S. in milk and butter production, but I was not conscious of any abundance. As I mingled with the crowds on the streets, at seaside resorts, the ballet, the opera and the movies, I felt nevertheless that the people are quite satisfied and believe that conditions will continue to get better.

(4) *Is there more freedom than in former years?* Since the death of Stalin

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Dr. Bartlett is minister of First Congregational Church, Shrewsbury, Mass. Photos are from Eastfoto, New York.

ANSWERS
he PEOPLE
J.S.S.R.

University students such as these, Dr. Bartlett declares, show pride in Soviet achievements, are anxious for world peace and see little need for religious faith.

there is apparently more freedom of expression and movement. But there is still one party, one press, one radio, one TV, which all channel one viewpoint to the people. Because it is difficult to get news from abroad, the people do not hear our version of what happened in Hungary, Korea, Indochina, Lebanon or anywhere else. The sale of foreign magazines and newspapers is still forbidden. When we discussed this with young Moscow editors, they countered that we did not permit their periodicals in the U.S.A., which is not altogether true.

Nevertheless, since "Mr. K." took over it is possible to breathe a little deeper and more freely. "Four or five years ago I would not have dared to talk with you," was the comment of several people. But a young professor preferred not to leave his laboratory to have tea with me and felt it unwise for me to take his picture. A chemical engineer broke away before I turned into my hotel after a long evening walk. "There are plain-clothes men about," he said. When a friend offered to mail a Spanish grammar to a student who spoke of wanting to study Spanish, the answer was: "I'm a cautious man. It might hurt my status to receive a book from the United States."

One of our Russian-speaking Americans spent an evening with a Russian family and spoke with one man who had recently been released after eighteen years in a forced-labor camp. Accused of being a Fascist, he was granted a retrial after Stalin's death and was sent home. He said many others had been liberated and that his camp near Archangel had since been demolished along with other such prisons.

Organized Religion

It was refreshing to hear one Russian say: "I am not a member of the Party or the Komsomol (Communist youth organization). I don't believe in all that the Communists dish out. I listen to the Voice of America but I don't believe all the propaganda I hear on it. I weigh everything and try to make up my own mind."

In making any observation we should remember, of course, that almost any statement can be true somewhere in a land as vast as the U.S.S.R. with its 208,826,000 people, fifteen divergent republics and over sixty languages.

(5) *Are the Russian people religious? What about the status of organized religion?*

(A) The Orthodox Church, once such a major force, now exerts only a minor influence. Hundreds of churches have been closed for "reconstruction." others stand in disrepair with broken windows or are used for storage, public offices or museums. Kazan Cathedral in Leningrad still bears its religious name, although it is also called the Museum of the History of Religion and Atheism. Its exhibits present an image of Christianity as a force of reaction and superstition. One chart in the exhibit states that in 1917 there were 466 churches in

Continued on next page

The huge Baptist church in Moscow has 4,500 members and six services each week. But this is the only Protestant church for a city of over five million people.

Leningrad and in 1959 only sixteen. Guides explain that the superstitions of religion have enslaved mankind and are being thrown overboard along with all churches.

I attended services in several of the Orthodox churches and there were sizable congregations, largely of older people. One priest in Moscow told a group of us that the church has been swept clean of deadwood and now only those who are truly in earnest attend.

For Worship Only

He said a church with a strong preacher could survive and that the priest is now closer to his parishioners than formerly. Preachers must guard against references to the state and current issues. There are no church schools for youth under 18 and no religious education outside the home. The church is for worship only.

We met the Patriarch of Georgia in a fourth-century church in old Tbilisi (Tiflis). He claimed that many in his republic still attend church on festival days and that young people still come to the church to be married. Metropolitan Nikolai claims 50,000,000 adherents, including children of believers, but his figure is considered high. We were told that 1,500 candidates are studying for the Orthodox priesthood. An Armenian Christian reported that the churches are fairly well supported in that republic.

(B) The Protestant church is a union of Baptist, Evangelical and Pentecostal groups and goes by the name of the Union of Evangelical Christian Baptists. It seems to sponsor conservative, "gospel" preaching but manages to break through the extreme mysticism and abstractness of the Orthodox. I was impressed with the worshipers who thronged the Baptist church in Moscow, which has 4,500 members and six services a week, until I recalled that it is the only Protestant church in a city of over five million people, and that it should be filled. The people sang heartily, listened patiently and were wistfully sincere. But Protestants are few in number in a state operated by eight million members of the Communist party. Protestant churches are humble in appearance, located in obscure places and thus difficult to find. The district superintendent of the Moscow area stated that their six thousand churches are growing and that 20 per cent of their members are young people under 30. The district superintendent of the Baptist churches in the four Central Asian republics reported 22,000 members.

(C) The lot of the Jews appears to be the most difficult. They face a double form of discrimination — religious and cultural. The three million Jews in the U.S.S.R. have always been and are officially recognized as a nationality. But since 1948 they have been deprived of their cultural rights—schools, publishing houses, newspapers and theaters in their own language (which in the case of the Soviet Jews is Yiddish). These are rights that are accorded the many other nationality groups in the U.S.S.R. The Jews are singled out for this form of discriminatory cultural deprivation. They are forbidden to have any form of nationwide organization to look after their religious needs, such as the publication of prayer books, the education of their rabbis and so forth. Many synagogues have been closed. There is only one in each of the larger cities.

Forlorn Congregation

In Moscow, where there are thousands of Jews, I found about fifty attending the Sabbath eve service. Two elders presided with the forlorn congregation thumbing an assortment of dilapidated and patched prayer books. If there were complete freedom of worship, I am sure more people would have been present. One of the elders told me through a Russian-born American Jewish friend that they had their backs to the wall but proposed to fight to the end. This bushy-bearded layman permitted me to take his picture in the foyer, but when I offered to send him a copy he said quickly, "That would be unwise." A group of us visited in front of the synagogue until the sexton blew a whistle and told us to disperse since outdoor religious gatherings were forbidden and we might get the members of the synagogue into trouble.

The synagogue in Odessa, a city with a huge Jewish population, is located in

(Continued on page 31)

Many young couples are married in new Soviet Marriage Palace in Leningrad.

CC Women's Fellowship Elects New Officers

Mrs. Robert W. Reneker of Chicago is new president of Women's Fellowship.

MRS. Robert W. Reneker of Chicago was elected president of the National Fellowship of Congregational Christian Women at the annual meeting of state and conference presidents held at Buck Hill Falls, Pa., January 28 to February 1. She succeeds Mrs. W. T. M. Cook of Santa Ana, Calif., for a two-year term.

Lay Theme

Mrs. Dwight J. Dwinell of Reading, Mass., and Mrs. Robert T. Hamlett of Manhasset, N. Y., were elected vice presidents to succeed Mrs. Robert C. Johnson of Birmingham, Ala., and Mrs. Reneker. Mrs. Eugene V. Haynes of Bountiful, Utah, continues as secretary.

All the state conferences and conventions including Puerto Rico and Hawaii were represented at the meeting as the executive secretary, Lillian S. Gregory, challenged the group in her three messages on "Creating and renewing the church," the theme for the laymen and women of the United Church of Christ for 1961-1962.

With Mrs. Hamlett as moderator, a well-informed panel composed of Eleanor French of United Church Women, Leila Anderson of the CC Board of Home Missions and Superintendent J. H. Lightbourne Jr. of the Southeast Convention discussed "Integration is your responsibility." Mrs. Douglas Horton, president of the American Board, answered the question "What does 'women' mean?"

Relationships to the International Congregational Council and the rapidly emerging Council for Lay Life and Work of the United Church were highlighted by the presence of Mrs. Geoffrey Barnes of the Women's Fellowship of Australia and by officers of the E and R Women's Guild including Frances Kapitzky, president, Mrs. Clair Rhodes, education chairman, and Florence Partridge, executive secretary.

The six departments of the National Women's Fellowship have "come of age" as was evident from presentations made by the six national chairmen. Using a variety of techniques, they demonstrated materials and conveyed basic information about their areas of work.

The new president of the Women's Fellowship, Mrs. Reneker, has served the denomination in many capacities, including two-year terms as secretary of the national Women's Fellowship and as president of the Illinois fellowship. She is a member of the Stewardship Council and of the Commission on Christian Unity and Ecumenical Study and Service, both committees of the United Church of Christ. In addition she is a corporate member of the Board of Home Missions.

In her conference she has been a member of the executive committee of the board of trustees, including service as vice president of the conference. Presently she is a deaconess and chairman of the board of benevolence in her local church, Faith United Church of Christ, the first united CC-E and R church in the country. She taught in the church school for fifteen years and is a former president of her local women's group.

Born in Kansas, Mrs. Reneker was raised in Chicago and attended Purdue University. She is the mother of two sons, both now in college. Her husband is a vice president and director of Swift and Co., and holds office in the Welfare Council of Greater Chicago, the Boy Scouts of Chicago and the Chicago Community Fund.

Mrs. Dwinell, chairman of the Women's Fellowship midwinter program committee for 1960 and 1961, was president of the Massachusetts Women's Fellowship from 1958 to 1960. She is a member of the Prudential Committee of the American Board for Foreign Missions and of the corporation of the Boston City Missionary Society.

Executive Committee

Mrs. Hamlett is completing a three-year term as president of the New York Women's Fellowship and is beginning a term on the board of directors of the New York State Conference. She is a member of the women's planning committee for the International Christian University in Japan and has been appointed CC representative to the National Council of Churches' Division of Home Missions for 1961-1963.

Other new members of the Women's Fellowship executive committee include Mrs. W. E. Wisseman, Greensboro, N. C., chairman of the educational committee, which coordinates the work of the fellowship's six departments; Mrs. Clarence F. McCall Jr., Oak Park, Ill., chairman of Christian education; Mrs. Edward S. Treat, Fargo, N. D., chairman of missionary education; and Mrs. R. R. Clendenen, Kansas City, Mo., chairman of friendly service.

Mrs. Laurence T. Schoen, Wells, Minn., is beginning a second two-year term as stewardship chairman. Continuing chairmen are Mrs. Elmo Niccum, Goshen, Ind., spiritual life; Mrs. Neil Meadowcroft, Walla Walla, Wash., Christian social action; and Mrs. Charles Gunn, Great Bend, Kan., leadership training.

As the session at Buck Hill Falls closed with a meaningful service of installation led by Miss Gregory, women's leaders from across the nation started for home laden not only with packets of materials but with heads and hearts full of information and inspiration for the year ahead, fully committed to the Congregational Christian goal of $11,500,000 for *Our Christian World Mission.*

MARY P. HARRINGTON

Mrs. Harrington is special correspondent on lay activities for *United Church Herald.* Photo by Roseland Studio, Chicago.

The Spirit and the Word

Lenten Meditation: II

> ***The god of this world has blinded the minds of the unbelievers, to keep them from seeing the light of the gospel of the glory of Christ, who is the likeness of God. . . . what we preach is not ourselves, but Jesus Christ as Lord, with ourselves as . . . servants. . . . For it is the God who said, "Let light shine out of darkness," who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Christ. . . . So we do not lose heart*** II Corinthians *4:4-6, 16.*

WILLIS E. ELLIOTT

THE renewal of the church, now so urgently needed, depends on disciplined devotion, study, witness and service." This theme, stated in the first of our Lenten meditations, is narrowed for the present article to what are presented in our ecumenical window *(above)* as the Spirit (devotion) and the Word (study).

Special Effort

How often one hears in the life of the church the phrase "a special effort"! Well, Lent is an annual invitation to special effort in applying "heart and mind and soul and strength to serve the King of Kings," "the Light of the world." Your very reading of this devotional series is an act in the chain of your special Lenten effort.

Central in the window that is the gathering symbol for these articles is the representation of the Lord Jesus Christ as the central radiance of life, his beams penetrating all derivatives of his authority—the inner light (including the spirit of illumination, conscience and reason), Scripture, the living church and tradition. Like John the Baptist who "was not that light" *(John* 1:8), these four are secondary authorities within history, often tragically elevated to primacy in the history of ecclesiastical strife.

There have been inner-light groups from Montanus to the Society of Friends, bibliolaters of many stripes ("the scribes" of the Christians), swelling claims of ecclesiarchs (supremely, the papal claim), and efforts to move into the future backward (holding tradition sacrosanct and suspecting change).

But now, under growing pressures around the world, the churches are holding a great conversation, each learning to seek the others' truths and to reduce its own distortions. In gathering darkness the Light is gathering its forces!

Prescientific ages knew little about sunlight and made scant use of its power. Our knowledge of it has grown to an awesome degree. Yet while our use of it has proliferated and has projected us into the space age, final control eludes us and the very power itself (the potency of the hydrogen complex) threatens to undo us.

But in our increasingly secular culture what shall we say about the power of spiritual light? At the heart of secularism are negative answers to these questions: Is there power beyond nature? Is supernatural power available to us?

Primitive Parable

Once upon a time not so very long ago an explorer in the bush country of Australia came upon five corpses around a tree that obviously had been the center of as primitive a human settlement as one could find anywhere in the world. A parable of spiritual tragedy and triumph had been acted out by prehistoric man in our time.

Like his eye, man's spirit is ineffective till it comes to a focus. At the focal point, eye and light join to bring a message and release an inner power into the outer world. So the spirit of man comes to focus in worship through a particular expression of the holy—a thing like that tree, a person like our Lord, an idea like dialectical materialism. What is chosen we may often call an idol, and the result will often seem evil. But in the relation of soul-attention and the particular holy, man is illumined and empowered.

This is the second in a series of Lenten meditations on the theme "Jesus Christ, the light of the world."

Dr. Elliott is literature secretary of the Office of Evangelism of the United Church of Christ. The illustration is the aisle entrance window in Dr. Elliott's former church in Morton, Ill.

The explorer, an anthropologist whose particular interest is primitive religions, concluded that the little clan had attributed its prosperity to this particular tree and had honored it by making it central for ritual, thought and communal order. When hunting and fishing declined there were still five people who believed in the holy tree in spite of its seeming impotence in the face of a declining food supply.

Inner Lives

In their inner lives meditation and devotion had driven a wedge between utility (the "practical" point of view) and loyalty (man's ability to sacrifice himself). When the clan decided to move, these five men saw in the decision an expression of the demonic temptation to be faithful only so long as religion proves useful to material well-being. The materialists left and the five men of the spirit died—for all.

Of course we must not attribute to these primitives a sophisticated level of reasoning. But if we could resurrect them and ask them why they paid the final price for their conviction, they might affirm that Job indeed served God not for selfish profit but because he was God. And if they were to wax philosophical they might argue that a good conscience is better than a full belly.

Does all of this seem divergent from our theme? It should not, for in Lent we contemplate with special attention one corpse on one holy tree and ask questions about the Christian's own cross, his holy burden beyond convenience in this twentieth century—in East Germany, in Red China and here in the U.S.A.

Without the experience of the holy, modern man lives in a self-contained universe like a snail in a balanced aquarium. He is not impressed with theories of an expanding universe, for day by day his little world contracts as "the outward man perishes." He is closed in and not known. Because he is not known, he is lost, trapped in the trammels of impersonality and final oblivion. As our Lenten study booklet (the World Council of Churches' *Jesus Christ, the Light of the World)* puts it, the "sense of being known is perhaps the deepest awareness in all human experience." And it is just this dimension of depth, of rootedness, of belonging that is lacking now in so many lives in and out of the churches. No holy tree! No holy!

Not to be known is to lose one's selfhood and to experience the anxiety of existence. Not to be loved makes one a warrior against life. And not to respond to the Love behind all things is to walk without peace in the midst of plenty and without confidence in the face of adversity. We cannot set ourselves up as cozy kings on the earth, with the holy chained as the lions of an Assyrian monarch. The prophets of Israel were right: the Holy One "breaks forth upon us." In spite of all institutional restraints God resists domestication: he will not let us turn his universe upside down and use him.

Man's Dialogue

No, man cannot remain long in monologue with himself. He is made for dialogue with God, spirit with Spirit. If an individual only mutters to himself his psychic walls fall in. Man's society likewise collapses without communion with the Eternal. Inner direction weakens and outside forces take over the citadels of self and nation and culture. The Spirit of God is quenched and the chaotic "spirit of the world" inundates the soul.

Lent calls for an aggressive alliance of Spirit and spirit to recapture life's inner citadel as preparation for future campaigns against this "spirit of the world." And, because self-deception ever threatens, it is time for "testing the spirits to see whether they are of God." The "inner light" (represented in the window by the Spirit-dove in the upper register) is never a direct manifestation of the spiritual realm, for finite and wayward forces within us deflect and distort the Holy. But in the alliance what comes through to us, though something less than revelation, is something more than emotion, more than reason, more than conscience. Christ the Light becomes the Living Word.

Why is there so little spiritual power in our lives and in our churches? God seems to let himself be bound by us but leads us toward the light, which reveals that we have only bound ourselves.

How then can we "release" the holy? Learning the holy habits of disciplined devotion is like clawing at knots long pulled taut. The early steps are discouraging, but freedom increases with effort, not just ours but His whose love is greater.

And the special efforts and sacrifices of Lent—are they not trivial? Not when one knows that the Holy comes through the special, the particular. Not when one calls the ages to witness the strength of character, the ardor of devotion and the passionate service the learning of holy habits engenders. Small price for great gain!

Ready Resources

What the specifics of your self-offering are to be no one can determine for you. Your pastor and the books of spiritual direction are ready resources. If you have never tried systematic formal prayer, riches lie at hand in church and public libraries.

The discipline of special Lenten devotion merges into the vow of special Lenten study on one's own. (The next article will deal with group disciplines.) Here the possibilities are limitless. If, for example, you have never tried serious reading of spiritual biography (the lives of those whose central passion was the holy will) the undertaking of it this Lent would spread out a new world before your inner eye.

In this day of sentimental faith most Christians need to hear again the command to worship the Lord "with all our mind." Being a Christian requires serious and continuous mental effort! The biggest fraud on earth is the person who defrauds himself of the greatest privilege on earth or in heaven, the privilege of being a conscious companion of the Most High. And the church's biggest job is to encourage the practice and expression of the Presence. But what enormous effort continuous communion entails! Although it does not take a great mind, it requires all you have!

Clare Boothe Luce, explaining how she converts American non-Catholics, says that you can count on their leaving their minds at the church door as the Muslim leaves his sandals outside the mosque. An idea is not made valid merely by your "feeling" that it is true. So we must pass on from devotion to study, which is represented in the middle register of the window *(left-hand side)* by the Bible.

(Continued on page 30)

Our multiple ministry in the inner city

The Rev. Louis V. Huber and Janus R. Gates (both at right) bid good-bye to youngsters leaving club session at Fellowship Center.

CATHERINE LINDER

EVERY city and town has streets and alleys. St. Louis has had and continues to have many beautiful streets. However, a short distance from the mighty Mississippi, once lovely streets now are dreary and cheerless.

Within multistoried public-housing projects, old dwellings badly in need of repair, and run-down tenements there is a sprawling mass of humanity that offers opportunities either for creative ministries in the name of Jesus Christ or for evil that challenges the very existence of the church.

"Every city of large size has a hard-core area in which many social problems exist," declares the Rev. Louis V. Huber, administrator of the United Church of Christ's neighborhood houses in St. Louis—Caroline Mission, Fellowship Center and Plymouth House. "This is one of the by-products of the Industrial Revolution—waste and destruction of human lives," Mr. Huber explains. "The individual is lost in the crowd and rarely knows his neighbor. Large, disorganized families are the rule. Many have only one parent living with the family. Incomes are the lowest. Skills and training are below average. The people's attitudes reflect continuous or repeated defeat and rejection. Unemployment is constant. Illness is chronic. Delinquency and illegitimacy are prevalent. And St. Louis is no exception." Mr. Huber has been working in this hard-core area for a decade.

The Evangelical Synod of North America, which later united with the Reformed Church in the United States, felt impelled about fifty years ago to find what could be done to provide for the religious needs of the people in "difficult" areas of St. Louis.

In 1912 a group of students from Eden Theological Seminary surveyed a crowded neighborhood south of Union Station. There were almost no Protestant churches within this thirty-six block area. It is recorded in their survey report that an "unknown" woman gave one of the students fifty cents with the "wish" that someone would start a Sunday school in "her" neighborhood. This anonymous gift was the nucleus of a fund to pay rent for two rooms in a residence at Hickory and Dillon Streets.

A Sunday school with five pupils opened there on April 5, 1913. So many children attended and so much food and clothing had to be distributed to needy families of the neighborhood that it soon became necessary to find larger quarters. A new center, Caroline Mission at

Mrs. Linder is director of the Midwest office of the Office of Communication in St. Louis, Mo. Photos by Harold Ferman, St. Louis. This is another article on the home-mission theme.

1821 Hickory Street, was dedicated in 1918. The property and building were the gift of two brothers who were members of Evangelical churches in St. Louis. Later they added to their original gift the building at 1823 Hickory Street and provided substantial financial assistance for the addition of a chapel and gymnasium.

Oldest Project

Caroline Mission has held a unique position in the E and R denomination. It is the oldest of the inner-city projects.

The Rev. Henry J. Damm, now western field secretary of the Board of National Missions of the Evangelical and Reformed Church, served Caroline Mission as superintendent and pastor of the congregation from 1929 to 1942. He was succeeded by the Rev. Carl Siegenthaler. The Rev. Lee W. Tyler is the present director of Caroline Mission. The pastor of the congregation is the Rev. William H. Daniels. In spite of the low income of its 118 members, the congregation meets its obligations to the denomination as well as its share for world service. The church school has classes for all ages. Although organizationally separate from the community program, the congregation is actually the heart and center of all the mission's work. As Caroline Mission carries on a community-service program for individuals and groups of all ages, the Christian emphasis in every situation is paramount.

Fellowship Center at 1121 North Ninth Street, like Caroline Mission, is concentrating its ministry on a blighted area in the vicinity. Most of the families live in the John J. Cochran Apartments, a public-housing project. Founded a quarter of a century ago as a community center sponsored by the Y.W.C.A., Fellowship Center officially became an inner-city project of the Evangelical and Reformed Church in 1943. The Board of National Missions of the Evangelical and Reformed Church was convinced of the need for a church to minister to men, women and children in this hard-core area. Dr. Purd E. Deitz, now its general secretary, was then president of the board. It challenged the Federation of Evangelical and Reformed Churches of Greater St. Louis, an effective organization of churches in the St. Louis area, to join forces with the board in this venture of faith.

In 1955 Fellowship Center moved from its old location a few blocks away into a new building, which is now taxed beyond efficient and effective services. Since the center has been under the care of the Evangelical and Reformed Church the leadership for the most part has been supplied by Paul Jans, the Rev. Warren T. Hilfiker and the Rev. Louis V. Huber. Janus R. Gates is now the center's director.

"Fellowship Center is a beacon of light in this part of the city," says Mr. Huber. "It offers friendship, companionship and aid to individuals and entire families. It provides counseling to widows and deserted wives, struggling to raise their children. It finds work for the unemployed. It does everything it can to help but chiefly it sets up an ideal in the midst of frustration, destitution and desperation."

A major emphasis of the center is interracial and intercultural relations as the neighborhood includes people of different races and nationalities. Camp Potawatomi, which the center opened in 1949, was the first completely integrated resident camp for boys and girls of the city.

Social Clubs

Forty clubs for all ages from 3-year-olds to senior citizens meet weekly under skilled leadership. In fact, more than sixty men and women are enrolled in the Jolly Sixties Club for senior citizens. The clubs seek to provide a constructive experience in social relationships.

Inadequate housing, the high cost of living and the biracial nature of the community pose a constant need for guidance and leadership.

As a church-operated agency, Fellowship Center recognizes the need for leadership trained in the philosophy and techniques of social work. The six full-time staff members, who also devote some time to work at Caroline Mission and Plymouth House, have masters' degrees in social work. Field-work students from Eden Theological Seminary, Washington University and other educational institutions and part-time employees and volunteers, including those from the Caravaners and Voluntary Service Program, augment the professional staff.

A new chapel and youth building adjoining the present Fellowship Center

(Continued on page 32)

At Caroline Mission voluntary service program worker Linda Annable, Bourne, Mass., leads children in snack-time prayer.

In crafts class at Plymouth House, 10-year-old members of the "Untouchable Juniors" club learn to play "catch-can."

CHRISTIAN PREACHING FROM UNEXPECTED PULPITS

ROBERT NEWMAN

We live in a time of extravagant production of printed materials and audio-visual programing. The Herald, *therefore, devotes occasional space to discriminating guidance for people caught in this barrage of impressions. Robert Newman, who assembles these items, is consultant to the CC Board of Home Missions in the field of religion and culture.*

HIROSHIMA, MON AMOUR

HIROSHIMA, Mon Amour" is the story of a man and a woman, oriental and occidental, and of The Bomb and its aftermath, intertwined, together and with each other. The schmaltz of their love affair is played against recollections of the disfiguration of war, with close-ups of eye operations and the blistered aftereffects of radiation sickness, the violent contrast of love and the most terrible destruction that man has ever known.

The dramatic difficulty of this film is at the point of the producer's intention to shock his audience. He tries too hard. Certainly no embroidery is necessary in reporting the terror of Hiroshima and Nagasaki. Here, however, one has the feeling that one's emotions are being played with, that even these events, among the most catastrophic in human history, are capable of heavy-handed treatment and overdramatization. Adults only.

Both of the films reviewed here are foreign. Each has been selected by major groups of film critics as the best film, foreign or American, shown in the U. S. in 1960. In one case we agree; in the other, disagree. R.N.

GENERAL DELLA ROVERE

GENERAL Della Rovere" is a great film in every respect. Outwardly an adventure story of wartime Italy under the Nazis, it probes the mechanics of human behavior in every time and place. What emerges is as surprising in a contemporary film as it was in President Kennedy's inaugural address: a profound call to heroism and self-sacrifice, which, though not fashionable in our age, comes forth with an urgency unexpected in our generation. The viewer leaves the theater with his backbone stiffer, his stride more resolute, his head a bit higher, at least for the rest of the evening.

The main character begins the film as a complete fraud, and a "con" man and gambler to boot. He is compromised by the Nazis into masquerading as a general whom they have accidentally shot. His ultimate growth into the character he assumes, and his heroic end, vindicate his every misdeed after the manner of Sidney Carton in Dickens' *A Tale of Two Cities*. His death justifies his life and may even help us to live ours. He is played by Vittorio De Sica, and the film is directed by Roberto Rossellini. R. N.

THE GIMMICKS OF MODERN PUBLISHING

You will have heard of *The New English Bible*, or that work translated "into the English we use today," which is to be published by the Oxford and Cambridge University presses.

Now these presses are as ancient as they come, having set up shop in 1478 and 1521 respectively. They are not too old to learn the gimmicks of modern publishing, however, as witness this note accompanying reviewers' copies of the Bible's New Testament, which comes out in March:

"The entire text of *The New English Bible*, New Testament, is protected by copyright; however, we are pleased to tell you that you may use, without permission or fee, up to 3,000 words, provided it is in connection with a review or other first treatment of *The New English Bible*, except that, because of previous contractual arrangements, no passage of more than two hundred words may be quoted consecutively from *Matthew* chapters 26 to 28, *Mark* chapters 14 to 16, *Luke* chapters 22 to 24, *John* chapters 18 to 21 until after April 3. . . ."

Meaning, in the English we use today, that the Eastertime rights to the Crucifixion and Resurrection were sold to *This Week* magazine, the amount undisclosed but large. There's money to be got, even from Holy Writ.

Lewis Nichols

The New York Times Book Review

"I ENJOYED CENSORING THE MOVIE SO MUCH, ONE OF THESE DAYS I'D LIKE TO CENSOR THE BOOK"

By courtesy of New York Post

BIRDWATCHING

When a clergyman speaks of his "flock," he's not referring to birds. Or is he? *Gregarious Conferencius:* This bird *(left)* is attractive upon first sight. It likes to travel. It flits from flock to flock and its favorite haunt is the large bird conferences held throughout the country. It will often neglect its own nest and young to attend committee meetings, where it may chirp loudly about what it thinks or thinks others should do. It becomes very enthusiastic about group action, but never does anything because it is too busy going to another gathering. *Backward-looking Dodo:* Though this bird *(below)* is an odd creature, it is not a rare species. It is prevalent in parishes over twenty-five years old. Its head is turned backward most of the time—it wants to see where it has been. It is disturbed by changes. When other birds start to build nests, it gives great cries of alarm that sound like: "things-are-not-what-they-used-to-be." Some normal birds become Dodoes when they reach a certain age. When there are too many of them they can stop the normal adult growth of the whole flock.

Ecclesiasticus Criticus: This is a rather common species of bird *(right)* that inhabits most parishes. It is a close cousin of the Ruffled Grouse, because it is easily ruffled and makes grousing noises when disturbed. It rarely joins in the activity of the flock, but hops around on the edges and utters critical cries. Sometimes it leaves the flock altogether, but sooner or later it turns up again to utter its odd cries. Often it builds a well-feathered nest, and the other birds tend to respect it. *Loyalus Laborus:* This bird provides basic structure in an otherwise flighty flock. Having no distinguishing call or feather markings, it is often mistaken for the common sparrow because of its humility and modesty. The Loyalus stays put and pecks away at whatever needs to be done. Some ornithologists claim that under the right atmospheric conditions and in the right light, this bird has a golden aura around its head.

St. Mark's Church, London

BOOKS

HEART IN PILGRIMAGE

By Reginald Cant *(Harper & Brothers, $2.50)*

THIS is the Harper Book for Lent, by the Canon and Chancellor of York Minster in England. It contains the substance of his teaching at General Theological Seminary in New York City as visiting lecturer on the principles and practice of prayer.

Books on prayer frequently go to one of two distressing extremes. Some are in the crass "how to do it" category, which describes the mechanics of prayer with an overlay of popular psychology thrown in for good measure. This school of prayer leads the uncritical reader to feel that if he can just find the right combination of words he can bring God to heel. Measure this by Jesus' prayer in the Garden of Gethsemane and its superficiality becomes obvious. The other extreme is the esoteric one, which flies out into an orbit of mystical nonsense.

But here is a sound, workmanlike book right down the middle, such as a well-ordered, well-disciplined Anglican might be expected to produce. He does not merely teach us how to pray, but how to pray to the Holy God in the context of doing God's will and of the coming of the kingdom. He focuses on prayer that is ordered by its continual reference to a God who cares, whose mind we cannot change but in relation to whose will we become obedient. We can pray in confidence and quietness because, as Richard Niebuhr says, "we do not need to appease the One from whom life and death both issue."

To grow in the understanding and practice of prayer, which honors fully our deepest and most essential knowledge of God and his ways, is a worthy Lenten undertaking; indeed, worthy at any time. The book is not exciting in the sense that it will attract the unconvinced. It presupposes serious interest on the part of the reader, but what could be more worthwhile than to enter upon a discipline that moves toward life with "dignity and serenity in a confused and confusing world"?

Harland G. Lewis
Minister, First Church of Christ, Farmington, Conn.

Other Books for Lent

The New Life by Theodore P. Ferris (Seabury Press, $2.50)

Seven Words to the Cross by Robert F. Jones (John Knox Press, $2.00)

We Call This Friday Good by Howard G. Hageman (Muhlenberg Press, $1.50)

We nominate for moderator of the CC General Council . . .

Platz Studio

WE the undersigned respectfully present the name and urge the nomination of Mrs. George E. Kahlenberg of Two Rivers, Wis., as moderator of the General Council of Congregational Christian churches for the next biennium.

This gracious and competent person is well known throughout the fellowship for her presence and leadership at meetings from the local to the international level.

She has served since 1937 as the choir director of Grace Church (CC) in Two Rivers and since 1947 as church-school superintendent. She has been a member of the pulpit committee, the centennial committee and president of the group to promote *Our Christian World Mission.* She has been president of Wisconsin's Fellowship of Congregational Women and a member of the board of directors of the Wisconsin Conference. Mrs. Kahlenberg is presently a member of the Nominating Committee and the Budget Committee of the United Church of Christ.

This astonishingly ubiquitous and creative woman was appointed a delegate from the CC churches to the International Congregational Council at Edinburgh in 1953, being elected at that time to the executive committee. In 1954 she was an accredited visitor from the fellowship to the World Council of Churches' meeting in Evanston, Ill. In 1955 a meeting of the executive committee of the I.C.C. took her to Switzerland, Italy and France.

Has this activity meant that Mrs. Kahlenberg has had to neglect her home? Hardly that, for it has been her first interest and she has found ample time to raise a family of three daughters (two are now married) upon whom seems to have rubbed off a good deal of their mother's competence and readiness to lend a hand. George E. Kahlenberg is an executive of the Kahlenberg Company, founded in Two Rivers in 1895, which has pioneered in the manufacture of marine engines.

We, the undersigned, believe that Mrs. George E. Kahlenberg, with her warm-hearted devotion to duty, her inner glow, her notable record of achievement and her competence is eminently qualified to serve as moderator of the CC General Council. We respectfully urge her nomination.

(Signed)

Sidney H. Buckham, superintendent, Intermountain CC Convention, Salt Lake City; Adelbert J. Buttrey, superintendent, Oregon CC Conference, Portland; Andrew K. Craig, superintendent, Indiana CC Conference, Muncie; Harold E. Craw, minister, First, Meriden, Conn.; Nelson C. Dreier, superintendent, Hawaiian Evangelical Association of CC churches, Honolulu; James F. English, superintendent, Connecticut CC Conference, Hartford; Judson E. Fiebiger, superintendent, Iowa CC Conference, Grinnell; Mary D. Fiebiger, Grinnell, Iowa; Edward D. Grauman, Portland, Ore.; William L. Halfaker, minister, Pilgrim, Duluth, Minn.; Carl A. Hansen, minister, Minnesota CC Conference, Minneapolis; Ralph J. Hoffman, superintendent, South Dakota CC Conference, Huron; Jed Alfred Hyde, treasurer, New York CC Conference, New York City; Robert W. Inglis, superintendent, Colorado CC Conference, Denver; Benjamin H. Kissler, minister at large, Colorado CC Conference, Denver; James H. Lightbourne Sr., former superintendent, Rhode Island CC Conference, Everett, Pa.; James H. Lightbourne Jr., member, Council for Social Action and superintendent, Southeast CC Convention, Atlanta, Ga.; Everett W. MacNair, chaplain, Talladega, Ala.; C. F. McCall Jr., superintendent, Illinois CC Conference, Oak Park; Jess H. Norenberg, minister, Wisconsin CC Conference, Madison; Fred P. Register, minister, Nebraska CC Conference, Lincoln; Gilberto Robles-Rodriguez, executive secretary, Puerto Rico CC Conference, Rio Piedras; L. M. Rymph, superintendent, Kansas CC Conference, Topeka; William Bradford Smith, president, national Laymen's Fellowship, Madison, Wis.; George E. Stickney, superintendent, Montana CC Conference, Billings; W. Wilder Towle, minister, Missouri CC Conference, St. Louis; Edward S. Treat, minister, North Dakota CC Conference, Fargo; Louise Triplett, director of Christian education, Ohio CC Conference, Cleveland; Max H. Webster, minister, Vermont CC Conference, Burlington.

Laymen holding important area meetings

J. KENNETH KOHLER

KEYMEN and federation presidents in the E and R Churchmen's Brotherhood and comparable leaders in the CC Laymen's Fellowship are meeting together in three area meetings during the late winter and early spring. Principal topics for discussion include plans for the new Council for Lay Life and Work in the United Church of Christ, coordination of Laymen's Fellowship and Churchmen's Brotherhood programs in the synods and conferences, the lay schools of theology being conducted in various parts of the church, and programs and projects recommended for men's groups in the local churches. The first area meeting was held February 11 at Lancaster, Pa., with Dr. J. Earl Danieley, president of Elon College, Elon, N. C., and Dr. J. Kenneth Kohler, St. Louis, Mo., executive secretary of the Churchmen's Brotherhood, leading the discussion. A meeting for men from the northern Midwest area will be held at Elmhurst College, Elmhurst, Ill., March 18, followed by the final meeting on May 13 for men of the southern Midwest area.

One of the most stimulating projects now being conducted by a Churchmen's Brotherhood chapter is the community outreach program sponsored by the St. James Brotherhood of Allentown, Pa. These men welcome each new family moving into their neighborhood with a letter listing the names and addresses of all the churches in the community and urging newcomers to affiliate themselves with the church of their choice. Usually the men follow their letters with personal visits to the homes of the new residents. Photo shows Fred McCready, a member of the St. James group and a staff writer on the Allentown *Morning Call*, calling on a new resident.

Cooperation between CC and E and R men across the country is proceeding apace, reports William E. Peterson, St. Louis, national director of the Laymen's Fellowship. There are now fully integrated United Church men's organizations in southern and northern California, Oregon, the Shenandoah Valley, Virginia and Cleveland, Ohio.

On the national level, the Churchmen's Brotherhood and Laymen's Fellowship now join with the Women's Fellowship and Women's Guild in publishing a program book used by all four groups. The first joint project of the four organizations was a series of films on the life of Christ, made available last year.

Men who are interested in lay activities are encouraged to correspond with the executives of the Laymen's Fellowship and the Churchmen's Brotherhood, both of whom may be reached at 1720 Chouteau Ave., St. Louis 3, Mo.

Dr. Kohler is executive secretary of the Churchmen's Brotherhood of the E and R Church.

LENTEN QUIET HOUR

FLORENCE BURGER

IN her book *Consider Him* Olive Wyon has suggested the meaning of Lent in these words: "Lent is the opportunity to examine the direction of our lives, to see whether the main course is straight to God or whether we have all unconsciously wandered into byways."

As we look out upon our troubled and broken world we must confess that we have wandered into many byways. Byways of busyness, indifference, selfishness, hatred and prejudices of every conceivable kind. We never seem to learn the lesson of the Cross—that the only road leading to God is the way of love and sacrifice. This is a difficult road to travel, for as Roy Pearson puts it: "Who ever finds it easy to love his enemies, to do good to those who hate him and to pray for those who despitefully use him? Who ever finds it easy to clamp his pride in his pocket and to speak kindness when he longs to shout hatred? Who ever finds it easy to put the welfare of other people ahead of his own, so that he does not buy the new automobile but sends the money overseas for refugee relief or does not go on the skiing trip but makes a larger contribution to the mission boards of his denomination? Who ever finds it easy to make sacrifices for which the world thinks him stupid and to spend time on people whom the world despises?"

How better can we spend this Lenten season than by seeking to set our lives straight on "the main course to God"? Let us make of Lent a time of spiritual renewal through prayer and meditation, a time of renunciation and cleansing as we retrace our steps from the byways of our sins and shortcomings, a time to look at our own hearts and measure by the Cross the quality of our love, a time when we earnestly seek to incarnate something of his spirit into our own lives. It is thus that the season of Lent will become a source of strength and power for the days ahead and perhaps we can even dare to hope that . . .

We can become instruments of his peace;
That where there is hatred, we will sow love;
Where there is injury, pardon;
Where there is doubt, faith;
Where there is despair, hope;
Where there is darkness, light;
Where there is sadness, joy.

. . . That we will not so much seek
To be consoled—as to console.
To be understood—as to understand,
To be loved—as to love.

At some time during the period of Lent, Evangelical and Reformed church women will observe the Lenten Quiet Hour. The 1961 Lenten Quiet Hour service has been prepared by Mrs. D. W. Vaughn of Evansville, Ind., using as her theme these words of Jesus: "Come away by yourselves to a lonely place and rest a while." She has woven together passages of Scripture and poetry readings with periods of prayer and meditation to bring us into the presence of God. What a golden opportunity this observance will provide for examining the direction of our lives!

Florence (Mrs. Martin) Burger of Jamestown, Mo., is national spiritual life chairman of the E and R Women's Guild.

NEWS

SYRACUSE, N. Y., CHURCH SPURS COMMUNITY IMPROVEMENT

SOUTH SIDE Neighbors is an unusual community improvement organization in which Danforth United Church of Christ (CC) of Syracuse, N. Y., has from the beginning taken a leading role.

The original meeting was called by the minister of Danforth Church, the Rev. Charles D. Broadbent. Several ministers in the area responded and discussed with staff members of the Office of Urban Renewal the changes taking place in the neighborhood, which were affecting the churches. Representatives of other organizations soon joined the original group to study the problems of a changing and deteriorating neighborhood. South Side Neighbors, the first such citizens' group to be formed in the city, was the result. It quickly became interfaith and interracial and from the first has had the warm cooperation of the city administration.

The first joint action involved persuading the city to inspect housing in the blighted area and to enforce the building code. Many dwellings were repaired and painted to bring them into line with building code requirements. A further result of the organization's work was the provision in the city budget for four new inspectors and a deputy director of the Bureau of Building. Another project has been reporting zoning violations to the board of appeals to stop business from moving illegally into restricted residential areas. Positive action to promote a more neighborly community, beautification and improvement of lighting, the installation of sidewalks and play areas are additional projects now being planned.

Photo was taken at the first annual meeting of South Side Neighbors at which Earl Hollins (*center*), president of the Citizens' Council on Urban Renewal, addressed the group. Mr. Broadbent is at the left and the president of South Side Neighbors, the Rev. William Cole, rector of All Saints Episcopal Church, is at the right.

"MOTHER CHURCH" OBSERVES CHRISTIAN ENDEAVOR ANNIVERSARY

THE eightieth anniversary of Christian Endeavor was observed earlier this month in the church where the movement had its inception—Williston Congregational Church (*see illustration*) in Portland, Maine.

The second day of February 1881 was a bitter cold day. Despite the temperature forty young people responded to the invitation of their minister, the Rev. Francis E. Clark, to assemble at the parsonage to hear about the new youth group he was interested in forming. After Mrs. Clark had served lunch, Dr. Clark presented a constitution for the new organization, well aware that it might be rejected because of its strenuous covenant and the strictly religious character of the group it envisioned.

"To promote an earnest Christian life among its members, to increase their mutual acquaintance and to make them more useful in the service of God" was the organization's purpose. Its title was to be Williston Young People's Society of Christian Endeavor.

From Portland the society spread rapidly and units may now be found in almost every land. In recognition of the eightieth anniversary this year, Dr. Clyde W. Meadows, president of the International Society, and Dr. Daniel Poling, Philadelphia, long associated with the group, participated in the service with the Rev. W. Lloyd William minister of Williston Church. Forming fitting backdrop to the service were th memorial windows in the transept honori the founder, Dr. Francis E. Clark.

PHILADELPHIA CHURCH HONORS NONAGENARIAN

The Rev. Charles E. Schaeffer, Philadelphia, Pa., who was 93 years old last December 26, was presented with a bronze plaque on January 8 in recognition of his remarkable ministry and length of life. The recognition came from Old First Church (E and R) in Philadelphia, where he was serving his fourteenth consecutive month as interim pastor pending the congregation's call of a permanent pastor. Dr. James E. Wagner, president of the E and R Church, made the presentation.

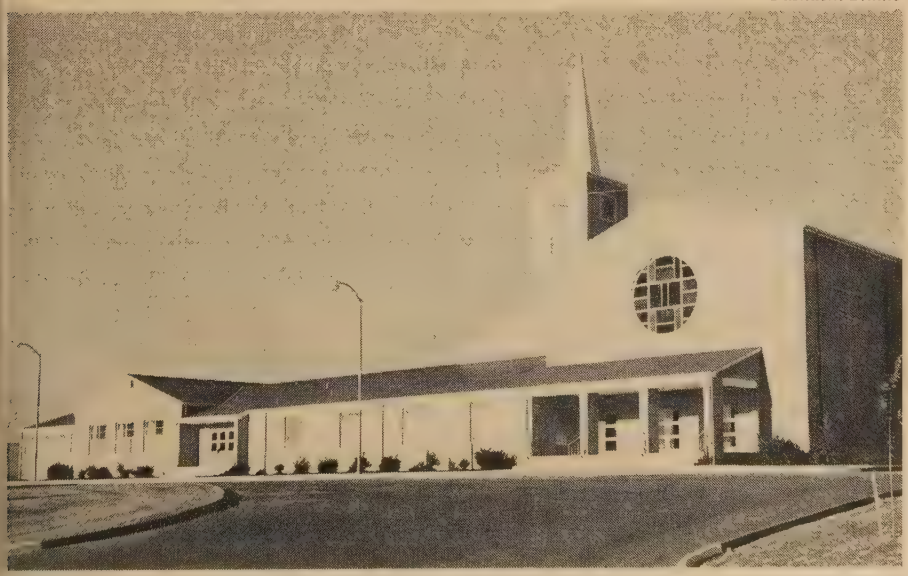
Owen L. Fox, chairman of the congregation's board of trustees, said that Dr. Schaeffer's activities at First Church date back to the cornerstone laying in 1917, when he was the supply pastor during the illness of the regular pastor. Since then he has rendered this service on at least half a dozen occasions, either during the illness of the pastor or in the intervals between pastorates.

Dr. Schaeffer spent most of his professional life as general secretary of the Board of Home Missions of the former Reformed Church in the United States. During those thirty-three years he also was president of Eastern Synod and of the General Synod of the Reformed Church, the Philadelphia Council of Churches, the Home Missions Council of North America and the Pennsylvania Huguenot Society. He was also secretary of the Commission on Evangelism of the former Federal Council of Churches. From 1896 to 1939 he contributed a weekly article on the Christian Endeavor program topic to the former *Reformed Church Messenger*, one of the antecedents of *United Church Herald*.

Persons who have used the booklet *Historical Sketches*, containing histories of both constituencies of the United Church of Christ, will be interested to know that the story of the Evangelical and Reformed Church that appeared there was written by Dr. Schaeffer, authority on E & R history.

HARRISBURG, PA., CHURCH DEDICATES NEW EDIFICE

Fasnacht Studio



To make way for the Federal Highway Extension Program through Harrisburg, Pa., Colonial Park United Church of Christ was compelled to abandon the spacious and serviceable building erected in 1925 and to erect the new church shown in the accompanying photograph. The new building, involving an outlay of $680,000, provides facilities for worship, teaching and youth activities. "It is functional throughout and so designed that nearly every square foot of space will serve a multiple purpose," comments Dr. Elias H. Phillips, the pastor.

The style of architecture is modified colonial. In addition to the air-conditioned sanctuary seating 500, there are a fellowship and recreation hall, a chapel, nine classrooms, offices, women's lounge and numerous service rooms. Attached to the building is a $37,000 parsonage.

Known originally as Shoop's Reformed Church, the Colonial Park congregation traces its beginning to Revolutionary War days. For the first 140 years of its history, it used the same church building jointly with a Lutheran congregation organized at about the same time. When by mutual agreement their union affiliation was severed in 1924, the Reformed congregation sold its interests in the old property to the Lutherans, changed its name to Colonial Park and erected a new building. Dedication of the newest building occurred last December, with Dr. Truman A. Crist, president of Lancaster Synod, preaching the dedicatory sermon. During the week a community fellowship service was also held.

Continued on next page ▸

JACKLYN BLAKE ENJOYS MISSIONARY SERVICE

Office of Communication

JACKLYN BLAKE goes to Europe three or four times a week. She goes by ferry from Asia and the trip takes thirty minutes. A granddaughter of Dr. and Mrs. Fred Field Goodsell of Waban, Mass., Jacklyn is teaching at the American Academy for Girls at Uskudar, a suburb of Istanbul, in Turkey.

"Though we live on the Asiatic side of the Bosporus Strait," Jackie writes, "our trips to Europe number three or four per week." Part of Turkey is on the Asiatic side of the Bosporus Strait and part on the European side.

Jackie went to Turkey last summer with twenty-eight other young men and women to begin three-year teaching terms under the American Board of Commissioners for Foreign Missions, overseas agency of the Congregational Christian churches. The Near East is not new to Jackie. She was born in Merzifon, Turkey, where her parents, the Rev. and Mrs. Everett C. Blake, were then teaching, and has lived in that country for thirteen of her twenty-two years. She speaks Turkish fluently. Her parents now head the American Collegiate Institute in Izmir, Turkey. Her grandfather, Dr. Goodsell, served in the Near East for twenty-three years and later became the executive vice president of the American Board. A new book by Dr. Goodsell, *They Lived Their Faith*, was reviewed in *United Church Herald*, January 12.

Jackie teaches English and music at the American Academy, which has an enrollment of 500 girls. Even though the students, aged 11 to 21, study an average of thirteen subjects at a time, she says their enthusiasm is "boundless." The faculty is made up of both Turkish and American teachers. Jackie, a graduate of Oberlin College in Ohio, writes: "It is thrilling to be here to watch the birth of the Second Turkish Republic and the writing of the Constitution. One is quite aware of a constant reaching out, a growth, a change."

YOUNG PEOPLE TAKE CHARGE DURING YOUTH WEEK

YOUTH was in command during the period officially designated as Youth Week (January 29–February 5, 1961) at Salem United Church of Christ (E and R) in Alhambra, Ill.

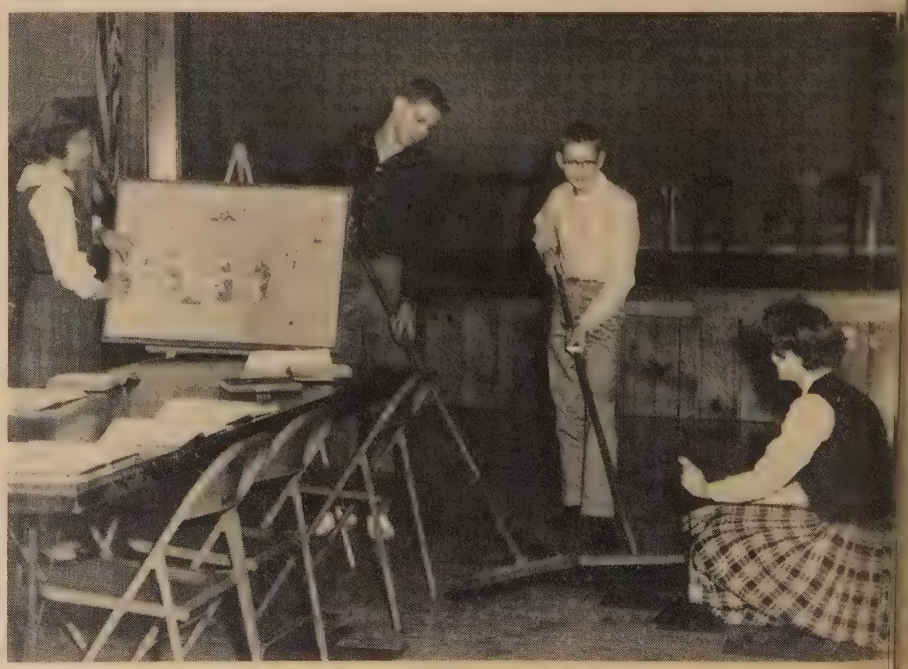
The minister, the Rev. Arnold A. Bizer, surrendered many of his duties for the week in this church of nearly five hundred members, as did the office staff, custodian, organist and choir director, and some of the church-school teachers.

The members of the Youth Fellowship called on the sick and aging, rehearsed the children's, youth and adult choirs, took care of office duties, including preparation and mimeographing of the church bulletin, and assumed responsibility for custodial services. They swept the church building, dusted the pews and set up the outdoor bulletin board with the Youth Fellowship theme, "Into all the world together." They also served as substitute teachers in some of the departments of the church school.

With the pastor, the Youth Fellowship conducted the regular Sunday worship service, at which Jean Dauderman, a member of the group, was the guest "preacher." Members of the teen-agers' organization also served as ushers.

The residents of the Hitz Memorial Home in Alhambra enjoyed visits by the young people with their advisers, Mr. and Mrs. Paul Highlander. Hymn singing was one of the highlights, although equally important to the older people was the opportunity to visit with their young friends.

At this home for the aging, one of the member agencies of the Commission on Health and Welfare Services, live the Rev. and Mrs. Karl Friebe. Mr. Friebe, who retired in 1936, served forty-five years as a pastor in South Illinois Synod. Assisting the young people in the planning and execution of Youth Week activities was Mrs. Jean Wehling, director of youth work for South Illinois Synod, who is a member of Salem Church. Photo shows young people setting up the junior department room for the next day's church-school session. Left to right are Carolyn Disselhorst, faith chairman; Ray Ramach; William Reckman, Fellowship treasurer; and Sharon Conrad.



CONGREGATIONAL MINISTER ELECTED TO 87th CONGRESS

A DEEP conviction that came one night while he was serving as a U.S. Navy chaplain on Guam during World War II led the Rev. Henry C. Schadeberg (*right*), Congregational Christian minister from Burlington, Wis., to an interest in government and civic affairs that culminated in his election to the Eighty-seventh Congress as representative of Wisconsin's First District. "I resolved to study American history when I returned home and to try to bring the message to Americans that their liberty is their most priceless possession and it must be constantly guarded," he said.

A native of Manitowoc, Wis., Mr. Schadeberg grew up in First E and R Church of that city, where his 90-year-old father, George Schadeberg Sr., a retired stonemason, has been a member for more than seventy years and still attends worship services every Sunday.

Congressman Schadeberg prepared for the Christian ministry at Garrett Biblical Institute, Evanston, Ill., and while a seminarian supplied the East Troy, Wis., Congregational Church. In 1941 he was ordained by the Methodist Church. From 1943 to 1946 he served in the Navy chaplaincy and then became minister of Plymouth Congregational Church in Burlington, a position he held until he resigned last December to take his place in Congress.

During the fifteen years of his ministry at Plymouth, Mr. Schadeberg, who describes himself as a conservative Republican and a strong believer in free enterprise, urged many businessmen and professional men to take an active part in politics. When he responded to the challenge to run for Congress, he defeated two much more experienced opponents by a comfortable margin. He is the third Protestant clergyman in as many elections to join the ranks of Congress—all as a result of political upsets.

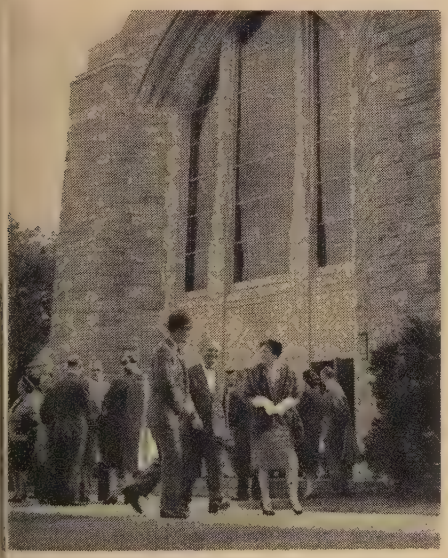
Shown greeting Congressman Schadeberg is Rep. Walter H. Judd (*left*) of Minnesota,

Vincent Shields

former Congregational Christian medical missionary in China. Dr. Bernard Braskamp, who serves as chaplain of the House of Representatives, stands between the two.

Mr. Schadeberg, who reached the rank of commander while a Navy chaplain, has maintained his membership in the naval reserve and completed a period of active duty before going to Washington.

FAMILY OF CHURCHES APPROVES CONSTITUTION



REPORTS from churches voting on the Constitution have revealed an unusual situation in which a family of churches within one county approved the document and thereby indicated their desire to become part of the United Church of Christ.

Last October Ridgeview Congregational Church, the parent church situated in White Plains, N. Y., approved the Constitution with only a few dissenting votes, thus making it the first congregation in Westchester County to take such action.

The Church in the Highlands, also in White Plains, was the first church to give unanimous approval to the Constitution. Another "daughter" church, the Congregational Church of Scarsdale, approved the Constitution by a vote of 168 to one. And a third "daughter" church, Chatterton Hill, voted unanimous approval on February 3.

"We rejoice in this unanimous action by our congregation, which leaves no doubt concerning our interest in church union and our faith that the essential genius of Congregationalism will be both conserved and fulfilled in the United Church," stated the Rev. Dr. Alden S. Mosshammer, minister of the Church in the Highlands. "We are especially pleased that the action was unanimous, for this fulfills a hope expressed by our minister emeritus, Dr. Arthur S. Wheelock, who was a member of the executive committee of the CC General Council during the years when negotiations were being carried on with the E and R Church."

Preparations for the vote by the Church in the Highlands covered several months. The Church Council appointed seventeen members to attend the fall meeting of the New York City Association where the matter was fully discussed. Subsequently a committee of nine, including two attorneys, reviewed the document and recommended that every member family receive a copy of the annotated edition. Four calendar inserts and an explanatory statement by Dr. Philip G. Scott, superintendent of the New York Conference, completed the preparatory materials. One month before the annual church meeting an open discussion was held. Five attorneys from the congregation made statements, each strongly advising favorable action.

LEHIGH SYNOD GIVES APPROVAL

LEHIGH VALLEY Synod has the distinction of being the first synod in the Evangelical and Reformed Church to take a vote on the Constitution of the United Church of Christ. In a special business session held in connection with its midyear meeting, Lehigh Synod voted within the first few minutes of the session's opening to approve the Constitution unanimously.

Action on the Constitution in the E and R Church will be by synods rather than by congregations. Most of the synods are expected to vote at their annual legislative sessions held normally during the weeks following Easter. But Lehigh Synod, in its eagerness to place itself on record, took the vote at its fall session, which usually is in the nature of a workers' conference without legislative power. Lehigh Synod is one of nine E and R synods within the borders of the State of Pennsylvania, with Allentown as its principal urban center. The Rev. Charles D. Rodenberger of Allentown is president of the synod.

NEWS of the WORLD

PRESIDENT OF KOREA VISITS PUSAN CHILDREN'S HOSPITAL

THE President of Korea, Dr. Yun Po-sun *(left center)*, visited the Pusan Children's Charity Hospital in Pusan, Korea, recently. Guiding him through the hospital was the Mayor of Pusan, Dr. Kun Yong Lee *(right)*, who is also chairman of the hospital's board of managers. The two women shown in photo are staff doctors. The Pusan Children's Charity Hospital is the institution to which the E and R Churchmen's Brotherhood contributed $25,000 in 1954 for the construction of a fireproof building. The men's gift was matched by a similar gift from servicemen who had been stationed in Pusan during the Korean War and who organized the hospital to care for the many homeless children who roamed the city. Located on the grounds of the Medical School of the University of Pusan, the hospital continues to receive monthly contributions from veterans in the United States to be used for operating expenses and some special medical care.

E and R members have paid for the painting and decorating of the hospital, including tile for the operating rooms and corridors, and have contributed dental equipment. In 1960 the Evangelical and Reformed Church, through its Commission on World Service, provided funds for a hospital water system to supplement the intermittent supply available from the city. Funds were also given to purchase a home for the volunteer international staff working at the hospital.

SUMMERFIELD HONORED FOR RELIGION ON STAMPS

FORMER Postmaster General Arthur E. Summerfield *(second from left)* received the first annual Award of Merit from the Collectors of Religion on Stamps Society (C.O.R.O.S.) in appreciation of the spiritual themes that appeared on U.S. postage stamps during the eight years of his administration (1953-1961).

The award is to be given each year for "distinguished service to religious philately" by C.O.R.O.S., an intercreedal group of serious collectors who specialize in stamps with religious or spiritual motifs.

It was under Mr. Summerfield that, in 1954, the motto "In God We Trust" was first placed on postage stamps in regular use throughout the nation. It was placed first on the 8-cent stamp for use on overseas mail and then on the 3-cent stamp. Subsequently it was put on the 3-cent postcard and on the international postal and reply card, the only U.S. postal item that can be mailed in foreign countries.

Other stamps cited by the collectors included one commemorating the Flushing Remonstrance of 1657, a document demanding toleration of Quakers issued by non-Quaker settlers of Flushing, Long Island; the stamp that commemorated the International Geophysical Year (1958) showing the hand of God reaching toward man (from Michelangelo's "Creation of Adam" in the Sistine Chapel in Rome); and three stamps that have pictured the Bible or Biblical texts as part of their designs.

RNS

The current "American Credo" series and stamps honoring "Champions of Liberty" of other lands, including one issued this month paying tribute to Mahatma Gandhi, were also noted by the society.

Making the presentation was Glenn D. Everett *(second from right)*, Religious News Service correspondent in Washington, D. C., and occasional contributor to *United Church Herald* and to *Youth* magazine. Looking on are Dr. Edward L. R. Elson *(left)*, pastor of the National Presbyterian Church, Washington, of which Mr. Summerfield is a trustee; and Dr. Clarence W. Cranford, pastor of Calvary Baptist Church, Washington, and a former president of the American Baptist Convention.

BRIEF REPORTS OF ECUMENICAL INTEREST

Representing the children of American Protestant churches, 10-year-old Gretchen Stumpf of Somerset, Pa., joined a Catholic boy and a Jewish girl in presenting a check for $1,000,000 to the United Nations Children's Fund. The money was the first installment of an estimated $1,500,000 collected by youngsters last Hallowe'en under the sponsorship of churches and synagogues. Ten years ago, in the first UNICEF Trick or Treat drive, $36 was collected. Gretchen was chosen to assist with the presentation because, although a broken arm kept her from ringing doorbells on Hallowe'en, she collected $350 by sending out foreign recipes by mail. UNICEF aids nearly 55,000,000 needy children and mothers in one hundred underdeveloped nations.

Two members of the Presbyterian Westminster (student) Fellowship at the University of Georgia have offered assistance and friendship to the two Negro students whose enrollment in the university created an integration crisis recently. The Presbyterian students said the Negroes would be welcome to join their fellowship. The Rev. Russell Edwards, director of the Wesley Foundation for Methodist students, criticized the campus cross burning and effigy hanging and said that the small number of students who took part in the demonstration are "in need of repentance and forgiveness." An estimated 88 per cent of the student body petitioned the Georgia State Legislature to keep the university open despite pressure to close the institution.

Among United Church of Christ delegates attending the White House Conference on Aging last month were the Rev. Elsie Thomas Culver (CC) *(second from left in photo)* and Mrs. David D. Baker (E and R) *(second from right)*. They are shown in conversation with a group that included Clifton Allen *(left)* of the Southern Baptist Sunday School Board. The section of the conference report dealing with religion and the aging pointed to the important role of faith for those in their twilight years and called upon religious institutions to make a greater effort to do their full share for America's increasing number of aged persons.

Two world-famous Protestant leaders have announced their resignations as heads of their respective communions. Dr. Geoffrey Francis Fisher, who will be 74 in May, will step down from his position as Archbishop of Canterbury and Primate of the Church of England. He will be succeeded on May 31 by the Archbishop of York, Dr. Arthur M. Ramsey, who has been appointed by Queen Elizabeth.

Germany's ranking Protestant clergyman, Bishop Otto Dibelius, has announced that he will not be a candidate for re-election as chairman of the Council of the Evangelical Church in Germany. Bishop Dibelius will be 81 years old in May. Both men have served as presidents of the World Council of Churches.

RNS

German church officials renewed their invitation to hold the annual *Kirchentag* (Church Day) in East and West Berlin, July 19-23, despite the banning by the Soviet Zone Government of all church celebrations in East Berlin. The presidium of the *Kirchentag* rejected a Soviet proposal that the East German churches hold a separate congress in some other city. The presidium said that the proposal was another attempt to split the Evangelical Church in Germany, one of the few remaining all-German organizations. In 1959, 400,000 persons attended the *Kirchentag* in Munich.

At a special service attended by one thousand persons in Washington Cathedral, the eighty-sixth birthday of Albert Schweitzer was recently celebrated and a gift to Dr. Schweitzer of eighty-six tons of medicines, food and clothing was dedicated. In describing Dr. Schweitzer, Dr. Herman Hagedorn said: "This benign sage with rumpled hair and walrus mustache speaks to us of the decay of civilization and of that alone which can restore it: the human spirit."

Under the leadership of the Rev. Forrest L. Knapp, a Congregational Christian clergyman and secretary of the Massachusetts Council of Churches, twelve Protestant denominations are combining efforts this year in the greatest campaign ever attempted in Massachusetts to reach an estimated million unchurched persons.

Writings of the late Secretary of State John Foster Dulles dealing with the influence of Christianity on international problems are being collected for a special library at Union Theological Seminary in New York City. Other collections of Dulles' papers will be housed at Princeton University in New Jersey and in the National Council of Churches' John Foster Dulles Library on International Affairs.

LETTERS

New Orleans, La.

TO THE CO-EDITORS:

It is with deep regret that we write this letter regarding your editorial in the December 29 issue of *United Church Herald* entitled "The shame of New Orleans."

We are very proud of New Orleans and its Christian people who have nothing of which to be ashamed. The few people who participated in the demonstrations you mentioned should not be used as the criteria by which to measure an entire city.

These demonstrators were doing what they felt was right; but the majority of people in our city carried on their daily lives as usual and behaved in an exemplary manner during the crisis.

We repeat: New Orleans is a city of good, Christian people who must not be condemned!

Mrs. James H. Sheppard
President, Women's Guild,
Salem (E and R) United Church of Christ.

I repeat, Mrs. Sheppard, my concluding paragraph of that December 29, 1960, editorial: "Such demonstrations could scarcely serve the Communist cause better if the Soviets themselves had staged them. What they are doing to the American image in Africa can readily be pictured. And no less important is what they are doing to the children and adults involved! Sooner or later we of the United States must face 'the simple incontrovertible immorality of race discrimination,' as the eminent Southern novelist William Faulkner phrased it. We must put a stop to the kind of emotionalism, bigotry and prejudice in American life that issues in such demonstrations as are taking place in New Orleans. United Church Herald *makes a simple plea for the exercise of that elemental common sense, human tolerance and moral judgment that come in all fullness, we are constrained to believe, from God through Jesus Christ. Let us as Christians conclude forthwith all segregation."*

avm

★

Evansville, Ind.

TO THE CO-EDITORS:

The first principle of reunion that Dr. Blake proposes (*see* United Church Herald, *December 29, 1960*) would seem to me to be a bit offensive to ministers of the United Church of Christ. We of the E and R tradition have never questioned the historic validity of our ordination. There has evolved in our tradition a manner of ordination that while never having severed the apostolic succession has also adapted itself to include the mutual recognition of our peers. On the CC side it seems that the ordination recognizes the original authority of the laity while not overlooking the historic and larger fellowship element. In our union one of the first things we did was to cultivate a mutual acceptance of our ministries. . . .

Walter C. Fischer
Pastor, Zoar United Church of Christ.

★

Tamaqua, Pa.

TO THE CO-EDITORS:

There is a basic difference between the concept of the church as held by Dr. Howard Schomer (*The Constitution in the perspective of the ecumenical movement,* United Church Herald, *December 29, 1960*) and by less congregationally minded people. This difference might make it difficult for the United Church of Christ to enter any such union as proposed by Dr. Eugene Carson Blake, in spite of the service we and our new Constitution have rendered the ecumenical movement, as Dr. Schomer asserts we have. He hinted at his own dissatisfaction with the proposal partly on the ground that such a union would probably necessitate some sacrifice of the local church's autonomy.

Dr. Schomer believes that the local church is "complete, a basic unit, independent of the denomination for its establishment and essential nature."

This term "complete" disturbs me considerably. St. Paul calls the church the body of Christ and in *Ephesians* the nature of all Christians' relationship with one another is put this way: ". . . . we are to grow up in every way into him who is the head, into Christ, from whom the whole body, joined and knit together by every joint with which it is supplied, when each part is working properly, makes bodily growth and upbuilds itself in love."

There is considerable difference between the body of Christ that the whole of Christ's family forms and the congregational idea that each church is a complete body by itself.

The proposed Constitution notwithstanding, there are hundreds of us at least on the Evangelical and Reformed side who would emphatically deny that a local congregation constitutes the church. We would say that the local congregation represents the church in a community. This in no way minimizes the congregation's importance....

One congregation, however obedient to the heavenly vision, can scarcely register the universality of the church and universality is one of the marks of the true church. A local congregation is quite often limited in its make-up. It frequently, though not ideally, consists of certain strata in society. It is unrealistic to say that a local congregation can embody the richness, the fullness, the completeness of the body of Christ.

Dr. Schomer completely misses the great, historic Christian conviction that we are not merely "responsible" to one another. We are *part* of one another.

The congregation I serve shall never, I hope, attempt to assume for itself the responsibilities belonging to the whole church. . . . How, for instance, can St. John's really know deeply, firsthand about racial understanding when there are few Negroes in the community? How can my people testify with authority to our responsibilities to the hungry when they have never been hungry, or how can this congregation by itself make any meaningful statement about persecution when it has never been persecuted?

That is why a local congregation should in deep humility and obedience subordinate itself to the whole family of Christ. That is why a local congregation can speak as the church only out of pride and not out of the fullness of experience.

Paul B. Kendall
Pastor, St. John's (E and R)
United Church of Christ.

Spirit and Word

(Continued from page 17)

Finally, special Lenten disciplines of devotion and study further the Lenten mood of penitential dependence on God, Creator-Redeemer-Sanctifier. The natural mood of Western man is independence, and to this mood the cultivation of any dependence would seem a curious inversion of historical progress. But our Christian faith is clear here: God sent his Son because we cannot manage without him, no matter how hard we try. Our death needs his dying to illumine it, and his risen life is for us the gate of new life.

If this strikes you as "theology" in the bad sense, and as a call to abject surrender, meditate on where the Greek-Western spirit of "self-sufficiency" leads. The Greeks themselves saw this *hubris* as a dead-end street or rather as a boomerang, but egoistic "necessity" drove them into tragedy. Grandiose plans become Babels. Self-aggrandizing schemes of men, churches and nations degenerate into tyranny and anarchy.

But this historical pattern, we Christians believe, is not an inevitable cycle of demonic necessity. There is a form of self-sufficiency (autarchy, as Paul uses the term, *Philippians* 4:11-13) that leads away from prison and chaos to the ultimate Order, for it makes us inwardly free and independent of our circumstances but more bound to and dependent on our Source, "him who strengthens me." And this spiritual autarchy, this mastery from within and the resultant peace, is given to those who long for and prize the Kingdom of the Light. The Spirit and the Word agree.

Six Questions and Answers

(Continued from page 14)

an industrial area. The congregation numbered around 150 on the day I was there and there were no young people.

The Russian students and workers with whom I talked said they consider religion to be an anachronism. Whenever I mentioned the subject they would grin: "You don't believe in God, do you?" A young teacher in Central Russia, whose grandparents were Muslim, told me that his father discarded his faith when he was studying at the university and could see no place for it in the modern world.

A law student in the Crimea talked with me for three hours one night as we walked along the Black Sea, about the superstitious practices of the Orthodox Church—the sale of holy water claimed to have magic powers, fake miracles, legends and lies foisted on the people.

A young graduate student told me he was to be married soon. I asked, "In the church?" "No," he replied, "I never go there. We'll go to the marriage bureau."

I witnessed a package wedding at the Marriage Palace in Leningrad. One couple was coming down the marble stairs as I entered and two couples were in waiting rooms. All brides carried standard bouquets bought on the premises. When a service was announced the strains of "Lohengrin" came over the public-address system. A woman functionary performed the brief ceremony and her male assistant presented the certificate with his congratulations. The couple retired to a reception room where soft drinks and fruit were on sale. There was also an adjoining room where gifts could be purchased.

According to the U.S.S.R. Constitution, there is freedom of worship, although the Government conducts systematic education in dialectical materialism. Moscow is probably typical. Where formerly there were 560 Orthodox churches there are about fifty functioning today. Rigorous anti-religious propaganda is carried on in schools among the Pioneers of the Komsomol. Church members cannot be members of the Communist party, and of course the party members run the Soviet Union, occupying all posts of authority and influence.

The publication of Bibles, prayer books and religious literature is limited. The fifty Russian-language New Testaments that we brought with us to be used as gifts to fellow Christians were confiscated at the northern frontier as "dangerous imports."

A culture has been established and is being sustained without religion. Marxist-Leninist materialism pervades the life of the people. The question is, will religion be exterminated or will it endure and eventually exert a larger influence than it now does? Can a people continue to live without the ideals that prophetic religion has provided through the centuries?

One student expressed the need for more than the current code when he said to me: "The time has come when we want something more than sports, ballet, books approved by the U.S.S.R. and travel within a circumscribed radius. We want to read beyond the literature of revolt (Dreiser, Williams and Miller) and travel to France, England and America." Another student of science said: "I dream of studying in America. I dream of breaking away and traveling." (Approximately thirty Russian students studied in the U.S.A. in 1960.)

(6) *How can people help solve the conflict between the U.S.S.R. and the U.S.A.?*

(A) Armaments and power politics have not provided the key. A disabled Russian colonel, wounded in World War II, said to me: "We have both blundered. A new concept must be found." Obviously what is required is a more statesmanlike approach to current tensions. We are impressed by the fact that the President in his Inaugural Address and State of the Union message appears to be debunking the notion that "negotiation" is a bad word. He is challenging the Soviets and their satellites to join with us in new creative endeavors and to accept the U.N. as a true parliament of man.

(B) More accurate information must be given the people about achievements in our two countries. For our part, we in the U.S. must study Russian literature, art, education, history and language. We should read Russian magazines, newspapers and current books in translation. Both sides should remove the restrictions that maintain a curtain between our cultures. A Soviet writer told us in Moscow that we are unfair to the people of the U.S.S.R., that we neglect their great culture and do not try to understand them. Both nations need to pierce the propaganda barrier and tell the truth to their citizens.

(C) We must press for disarmament. We know the people of the U.S.A. want it. So do the people in the U.S.S.R. Disarmament is the only way to ease the global terror that our armaments have created. The President has asked us all to re-examine the raucous battle cries of the past and to acknowledge that truculent talk has so far led us to a dead end.

(D) We should initiate more trade with the U.S.S.R. They know we are boycotting them and trying to persuade other nations to do so. First Deputy Premier Mikoyan said to us in Moscow: "It is curious! America is a country made up of businessmen who refuse to trade with us when they know that trade increases profit and that trade builds peace."

(E) The people-to-people movement must be expanded. We can't depend solely on the State Department and the Pentagon to improve relations. The people of Russia are misinformed about us and we know too little about them. We must form a grass-roots movement through two-way travel and an exchange of letters, periodicals, better movies and more classical and jazz music, while making it clear what we really stand for. We are not a colonial power, not imperialists, not a military people. We want justice and freedom for all men and we are prepared to pay the price for them, though it may mean economic adjustment and giving more sacrificially of our resources.

(F) All religious people in the United States should make an aggressive effort to reach and help the Orthodox, Protestant and Jewish people in the U.S.S.R. The World Council of Churches opened channels of communication by sending a delegation of churchmen to Russia in 1959. They visited local congregations and held informal conversations about the life of the churches and the work of the World Council. The delegation was impressed by the desire felt on all levels of church life for closer relationships with Christians in other countries. Representatives of Russian Orthodox and Baptist churches participated in the Ecumenical Youth Assembly in Lausanne, Switzerland, last summer and Orthodox observers were present for World Council meetings at St. Andrews, Scotland. Our church people must support this type of effort.

(G) Let us launch a vast and imaginative exchange program. Let America offer to set aside a massive fund from each year's armament program and dare the U.S.S.R. to guarantee to match it. These funds could be used in part for an exchange of thousands of students, professors, public-school teachers, scientists, engineers, editors, writers and religious leaders.

During 1960 about 10,000 Americans visited the U.S.S.R. and approximately 300 Russians visited the U.S.A. This interchange is not sufficient to break down the suspicion and fear that now divide us.

(H) We will make progress only when we say to one another: "Our governments and our social systems are not perfect. We admit we have much to do and learn and are willing to try new ways. Let us work together and help one another and our fellow men. Let us lead the other nations in a global crusade against poverty, disease, illiteracy and above all against war!"

DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE

Income for December 1960	$ 9,737.11
Income for seven months ended December 31, 1960	$50,953.12

Multiple Ministry

(Continued from page 19)

are soon to be built to provide badly needed facilities for which a campaign for $150,000 is being conducted now. The Churchmen's Brotherhood of the Evangelical and Reformed Church, which is raising funds for the new chapel as its annual project, has secured $22,000 toward a goal of $33,000.

In December 1953 twenty-five men and women met for the first worship service at Fellowship Center. Mr. Huber, who was then superintendent of the neighborhood house, was the first pastor of the congregation. The Rev. Harsh Brown, an ordained Disciples of Christ minister, is the present pastor of the congregation of 145 members.

"It has been said that through Caroline Mission and Fellowship Center, the Evangelical and Reformed Church has been 'paying its debt to the inner city of St. Louis.' Sponsoring such institutions," declares Dr. Deitz, "is one way of acknowledging the responsibility that a church group that has been active in this city for a century and a third must accept for the areas from which Protestant churches have fled.

"It is important to note," continued Dr. Deitz in a recent interview, "that these two community houses keep a neighborhood congregation at the heart of their programs. Their group and welfare services are operated in the name of Christ and offered in his spirit. They have pioneered among social agencies in St. Louis in conducting genuine interracial programs. They have combined high professional standards of social work with competent religious leadership. And they have depended to a large degree upon the support of the St. Louis area churches through the Federation of Evangelical and Reformed Churches of Greater St. Louis. The latter is a body that grew out of the interest originally generated in Caroline Mission."

Plymouth House, a community agency, was started recently in a difficult area, which had no neighborhood center. Most of the 30,000 residents live in public-housing projects (Carr Square, Pruitt, Vaughn and Igoe) although some still live in old tenements. More than half of them are under 21 years of age.

The exceptional need for an inner-city program in the Carr Square area was presented to the Congregational Missionary Society of Metropolitan St. Louis as a challenging opportunity. The St. Louis Housing Authority, seeking social-welfare services for this community, has cooperated by providing a building on a dollar-a-year basis with all utilities free including heat.

"It is gradually becoming clear to the Christian community in America that a frontier of missions lies at our very doorstep in the great metropolitan areas," the Rev. Dr. W. Wilder Towle, minister of the Congregational Christian Conference of Missouri, declared recently.

"The moral crisis of the cities represented by the erosion of moral values is a challenge the church must perforce meet."

Dr. Towle pointed out that the recent opening of Plymouth House as a social-service center in the Carr Square public-housing area represents an answer by Congregational Christians, local and national, to this challenge. It is part of a three-way cooperative arrangement including Fellowship Center and Caroline Mission under the general administration of Mr. Huber, and it is serving underprivileged people over a wide downtown area. These centers, together constituting three agencies of the United Church of Christ, are penetrating the hard, hard core of the St. Louis metropolis.

"This is a significant cooperative approach to missions in the city," Dr. Towle emphasized, "by the Congregational Missionary Society of Metropolitan St. Louis, whose interest and support have helped make Plymouth House a reality, by the Congregational Christian Conference of Missouri and by the CC Board of Home Missions." The Rev. Dr. Stanley U. North is general secretary of the Division of Church Extension and Evangelism and the Rev. Joseph W. Merchant is secretary for the inner-city church of this division of the Board of Home Missions.

The program at Plymouth House, according to the Rev. Kenneth L. Klingerman, director, is designed to build stronger families, stronger individuals and a stronger community.

In the opinion of the Rev. Paul H. Rahmeier, president of the Missouri Valley Synod of the Evangelical and Reformed Church, "The program of the United Church of Christ carried on in St. Louis through these three agencies—Caroline Mission, Fellowship Center and Plymouth House—is of great significance. Thousands of lives are touched and enriched because members of our churches have manifested their concern for both the physical and spiritual welfare of those living in the inner city and have invested their time, talent and treasure in this service," he added.

"The people of St. Louis and members of other denominations are also recognizing the significance of this work. Other churches are discovering that it is just as important to serve people in the inner city as it is to organize new churches in the suburban areas. It is a great satisfaction to share in this work."

"We look upon the work of Caroline Mission, Fellowship Center and Plymouth House," Dr. Deitz says, "as being a true expression of the Christian gospel at work in the inner city."

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Bigger Churches

(Continued from page 9)

do not overcome the need to rethink the purpose and mission of the church concretely with special reference to our culture, to the world in which new nations are formed each year and in which new struggles for power take shape each season. Nor do these resemblances overcome the need to find the concrete shape that is the best means for working toward the fulfillment of the purpose of the church in our present situation: the choice of competent personnel, the right allocation of financial resources, the proper use of advisory boards and agencies, the proper allocation of power and authority to church officials, the proper guarding of rights of congregations, synods and dioceses.

The first question ought really to be: How can Christ's mission be fulfilled in the world? The first question ought not to be: How can churches become one church? The test of church unions ought to be this: Does this or that church union in its mundane and worldly form provide the conditions under which the prophetic and reconciling work of God's people can be most effective in our world?

There are many church leaders who will say that church unions *per se* are an expression of the mission of Christ. Biblical evidence can be mounted to support their claim, for did not Christ himself pray that "they all may be one"? And such church leaders may well be correct. But some of us would ask another question!

Is the purpose of Christ's mission to the world not more important than the concern for a more extensive unification of churches? Ought not a unification of churches to take place in and through a dedication to the prophetic and reconciling mission? Finally, is not the church really an instrument, a tool, a human social and historical form in which and through which the presence and power of God's judgment and love are to be made known in the world?

If a unified instrument is a better instrument, by all means let us pursue unification. But let us think about unification in terms of its effectiveness as a tool to be used by God (and not his only tool, by the way) in ordering and redeeming the world. Let us then think what tools best serve God's purposes given to the church, his very human servant.

The idea of the church as an instrument or a tool offers some insight into the needs of Protestant church life. A tool or an instrument is designed for a very particular purpose. Indeed, it is the device necessary for purposes to have concrete and specific effect. Surgical tools, for example, are designed to fulfill the general purpose of the physician, namely to preserve the health and life of the patient. But a particular surgical instrument is required for particular illnesses, particular parts of the body and particular stages of disease. The general purpose of the preservation and restoration of health and life can be realized only insofar as the proper instruments are devised for particular situations. So it is with denominations, their patterns of organization, their boards and agencies, their customs and ways of work, their leadership and their relationships to each other. The test of their validity lies in their effectiveness in accomplishing the purpose for which they exist. Their normative Christian purpose is clearly not institutional self-preservation, the defense of old patterns of organization, the aggrandizement of financial power or the numerical growth of membership.

But many denominations act as if their purpose can be stated in these terms. Thus in a sense institutional self-preservation and growth are the actual functioning purposes that denominational organizations serve. And insofar as this is the case, denominations are sick. They are unhealthy. Denominations act as if a pattern of ecclesiastical organization developed in the Middle Ages or the seventeenth century or even in the nineteenth century revivals is worthy of preservation because it was once an adequate instrument. No businessman will preserve the modes of production, marketing and capital accumulation of the early nineteenth century in the urbanized industrial society of our time. Why should churches engage in the self-deception that assumes that the patterns of organization and ways of work embodied in structures from the past are adequate for fulfilling the purpose of the church in the contemporary world? There is nothing sacred about old tools. There is nothing sacred about new tools either. But the tools of the church must be refashioned according to their effectiveness in order to meet the obligations and opportunities of God's people now!

Tools must be designed for highly specialized situations. A butcher can use a meat axe; a surgeon must use a scalpel. Or, to turn to another analogy: governments are charged with the preservation of public order and the promotion of the public welfare. This purpose was adequately met at one time when the American Government had only a few executive departments. But conditions changed and so has the structure of government. Its departments of labor, of health, education and welfare, and the others are required to make it operate more effectively in the various areas of national life. And so we may see the establishment of a department of urban affairs—something unnecessary in 1800.

Churches have followed the same general pattern. With the enthusiasm for missions, both to the pioneers on the Western fron-

(Continued on next page)

How to use this issue

BIBLE STUDY GROUPS . . .

. . . will want to follow the *Herald's* new series on the background and relevance of the Bible, beginning on page 4 of this issue.

FOR LENTEN DEVOTION . . .

. . . see the article on page 16. What does Willis E. Elliott mean by the *aggressive* alliance between Spirit and spirit, which he says is the challenge of Lent?

YOUR HOMELAND MINISTRY . . .

. . . reaches into the hard core of St. Louis' inner city, where CC and E and R churches are working side by side. The article on page 18 and a film such as "The Procession" (see page 16 of the October 6, 1960 *Herald)* might be used in presenting the church's mission to urban society.

THE WORLD MINISTRY . . .

. . . can begin with you. See how one man's stewardship of old medical journals prompted a congregation to undertake an exciting project in Africa (page 10).

WOMEN'S GROUPS . . .

. . . will be interested in the report on page 15 of the election of new national officers of the CC Women's Fellowship.

UNITED CHURCH HERALD

tier and to the "heathen" overseas, new boards and agencies came into being. Now we have the arts—painting, architecture, music, drama, poetry and novels. Now we have social-welfare problems, racial-desegregation problems, agricultural-economy problems, international-relations problems, which did not exist a generation ago.

A united church must have the freedom and the insight to create new tools in the form of new programs, patterns of organization, allocation of resources of money and personnel for the new shapes the world God wills to preserve and restore is going to take. The churches of Western Europe, with the massive alienation of the people from Christianity, also will have to find more effective patterns for evangelization in a secularized society. The churches of the United States will have to find effective patterns to deepen the Christian convictions and extend the expressions of Christian obedience in a society that highly approves the realm of the "spiritual."

Some tools are of more enduring value than others. In fact certain basic tools are indispensable. The churches require preachers equipped to preach; they require baptism and holy communion as indispensable means for the expression of God's presence. These are instruments tried and true; they have been effective throughout the history of the Christian community. They are built into the very life of the church itself. But they have never been sufficient alone to proclaim the gospel and to call men to responsible life before God. Their effectiveness has taken different forms in different situations: the prophetic Reformation preaching of the sixteenth century; the itinerant preacher of the nineteenth-century frontier; and revival preaching to the derelicts of West Madison Street in Chicago or the Bowery in New York City today.

The test of the tool is not only its effectiveness for a particular task. It must serve an important general purpose. A scalpel may cut very well, but if it does not serve the purpose of a restoration of health it is not useful. Institutional forms, programs in churches, fund-raising campaigns and church unions may be impressive. A Texas minister once described his telephone squad to me with great pride. Within one-half hour of his first call, the telephones in every home of his 700-member congregation would be ringing, he said. But are these forms the fitting and effective means for the actualization of God's ordering and redeeming purposes in the world?

One frequently finds programs, even in the United Church of Christ, whose purpose is not quite clear, or is even confusing. One has the distinct impression that a goodly number of institutional programs and efforts that confront the clergy as more harassing tasks and the layman as another demand for his time and energy might be eliminated if the question were asked: how does this expenditure of time, money and energy in any sense glorify God?

There are in this instrumental view of the church several implications for further discussion of church unions. The first is patently clear: Does another union really make more effective the prophetic and redemptive purposes of God through his servants in the church? It might. But not necessarily. A union of predominantly middle-class, Anglo-Saxon white denominations could confuse the Protestant picture even more. It might be the catalyst to bring God's wrathful judgment upon our "at-easeness" in Zion while the world shakes.

A second implication is also clear: Does another church union provide the flexibility of organization, program, ways of work and resources that are needed in a world that is not wasting its time with the normal means of social change? The particular forms that human sin and pride, hope and accomplishment take are often out of date in this decade before a committee has a chance to meet and discuss them. The mission of the church in our time calls for flexibility in organization, patterns of work and allocation of resources. If church union makes this possible, it ought to be pursued; if it does not, we can rightfully question it. Whatever is an effective, powerful instrument of His purpose is part of the pattern of church life and organization we are called to shape from the structures and customs we have inherited from the past. We need a bigger church only if it is a better church.

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OBITUARIES

THE REV. RUFUS ANSLEY, 60, a retired CC minister of Haverhill, N. H., died January 5 in Mary Hitchcock Hospital, Hanover.

A native of Newborn, Ga., Mr. Ansley received his education at the University of Alabama, Emory University, Yale University Divinity School and Hartford Theological Seminary. He was ordained by the Methodist Episcopal Church of the South in 1933, but transferred to the Congregational Christian fellowship in 1937.

His pastorates included Centerbrook, Conn.; Syracuse and Buffalo, N. Y.; Haverhill, N. H.; Sanford, Me.; and Richmond, Va. His widow, a son and two sisters survive.

MRS. ELIZABETH ANN GILROY, wife of Dr. William E. Gilroy, a former editor of *Advance*, the CC predecessor of *United Church Herald*, died December 18. Dr. and Mrs. Gilroy, residents of Newton Center, Mass., would have celebrated their sixtieth wedding anniversary in July.

MRS. EVELYN FOX HUNTER, an educational missionary in Africa for twenty years, died January 11 in Jamaica Plain, Mass., at the age of 72.

She was the widow of James Hunter, who was drowned less than two years after they began work in Camundongo, Angola, under the auspices of the American Board of Commissioners for Foreign Missions. Mrs. Hunter continued to teach in Angola under the American Board until 1926 when she transferred to the mission board of the United Church of Canada.

Born in Leicester, England, Mrs. Hunter came to this country as a child. Four sisters survive.

THE REV. DR. HARRY WOODS KIMBALL, minister emeritus of the Congregational church in Needham, Mass., died January 11 at the age of 90.

Born in Portland, Me., Dr. Kimball graduated from Bowdoin College and at the time of his death was the only living member of his class.

After studying at Andover Theological Seminary, Dr. Kimball took his first pastorate in Skowhegan, Me. From there he went to the Union Church in South Weymouth, Massachusetts.

He left the ministry to enter a seven-year association with the late Justice Louis D. Brandeis in the development of the Massachusetts Savings Bank Life Insurance. Later he acted as director of personnel relations for several large corporations and lectured on employment problems at Brown, Harvard and Boston universities.

Returning to the ministry in 1922, he became minister of the Needham church, which he served for sixteen years. He founded the Comrades of the Way, a ritualistic order for Christian youth, which at one time had more than three hundred chapters throughout the United States.

Author of many magazine and newspaper articles, he wrote a weekly column for the Needham *Times* for more than twenty years.

His widow, one son and two daughters survive.

DELIA D. LEAVENS of Asheville, N. C., a former missionary of the American Board in North China, died December 28 at the age of 82.

Miss Leavens, who was born in Norwich, Conn., was a graduate of Smith College. She taught for several years in schools conducted by the American Missionary Association in Tennessee and North Carolina.

Appointed to the North China Mission by the Woman's Board of Missions in 1909, she served as teacher and principal at the Goodrich Girls' School in Tunghsien (Tungchow), near Peking.

After her mother's death in early 1916, she returned to the United States. She is survived by a sister.

MRS. MARY KELLOGG MC KNIGHT, a missionary in Japan for thirty-eight years, died December 29 in Hampton, Va., at the age of 67. She was the widow of the Rev. William Q. McKnight, who died recently (*See*

(Continued on next page)

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United Church Herald, *October 6, 1960).*

Mr. and Mrs. McKnight devoted their lives to rural evangelism among the farmers of Japan. Mrs. McKnight was instrumental in founding several kindergarten projects. She is survived by a son, a daughter and a sister.

MRS. LYDIA NIEBUHR of Lincoln, Ill., widow of the Rev. Gustave H. F. Niebuhr, died January 23 at the age of 91. Mr. Niebuhr, who died in 1913, served churches in California and Missouri and was superintendent and chaplain of the Evangelical Deaconess Hospital in Lincoln, Ill., now known as the Abraham Lincoln Memorial Hospital. During the thirteen years that her son Reinhold was pastor of Bethel E and R Church, Detroit, Mich., (1915-1928) Mrs. Niebuhr presided over the parsonage and gave much leadership in the congregation.

Surviving are her two sons, Dr. Reinhold Niebuhr of New York City and Dr. H. Richard Niebuhr of New Haven, Conn. Sr. Adele Hosto of the Lincoln Hospital is a sister.

MRS. SELMA FRANK PFEIFFER, 76, wife of the Rev. Karl Pfeiffer, a retired E and R minister of Ashland, Ore., died December 28. With her husband she served E and R churches in Missouri, Illinois, Iowa and Oregon. Her husband, one son, one daughter, one brother and two sisters survive.

Word has just been received by *United Church Herald* of the death of MRS. LEILA H. RICHARDSON of Portland, Me., on November 1, 1960.

She and her husband, Erlon M. Richardson, who died in 1951, were active members of the Woodfords Congregational Church in Portland.

For two decades Mrs. Richardson was active in the Maine Congregational Christian Conference. She was a director of the conference for three terms and served as its president, vice president and chairman of the Committee on Benevolences. She was also president of the Missionary Council.

Mrs. Richardson is survived by two daughters, one son and two sisters.

WINTHROP HIRAM SMITH, chairman of the board of directors of Merrill Lynch, Pierce, Fenner & Smith, Inc., the world's largest investment house, died January 10 at the age of 67. He was a member of the First Congregational Church, Litchfield, Conn.

Born in South Hadley Falls, Mass., he attended Phillips Academy, Andover, Mass., and Amherst College.

Keenly interested in education throughout his life, Mr. Smith was a trustee of Amherst, Colby and Mount Holyoke colleges.

He is survived by his widow, two sons, one of whom is the Rev. Bardwell L. Smith, a teacher at Carleton College, Northfield, Minn., his mother and two brothers.

THE REV. DR. CLEON SWARTS, Milroy, Pa., superintendent of the Pennsylvania CC Conference, died December 31 at the age of 59.

Born in Mercer County, Ohio, Dr. Swarts was a graduate of Defiance College in Ohio and Yale University Divinity School.

After graduation from Yale he became minister of the High Street Christian Church in Springfield, Ohio. From there he went to Defiance to become pastor of the college church and also served as Professor of Bible and business manager of the college.

From 1934 to 1952, when he became superintendent of the Pennsylvania conference, he served churches in Goshen and Elkhart, Ind.

Dr. Swarts had been moderator of the Indiana Conference of CC churches, a member of the board of directors of the CC Board of Home Missions, a member of the Ad-interim Committee of the CC Missions Council.

He is survived by his widow, a son, a daughter and four grandchildren.

THE REV. GEORGE A. WILLIAMS, former minister of the Central Congregational Church in New Orleans, La., died January 9 in University Hospital, Birmingham, Ala., where he had been confined since he was injured in an automobile accident on December 5.

Mr. Williams was to have begun work January 1 as secretary of youth work for the Division of Christian Education of the CC Board of Home Missions.

A native of Cleveland, Ohio, Mr. Williams was a graduate of Elmhurst College, Elmhurst, Ill., and Oberlin Graduate School of Theology, Oberlin, Ohio. He was active in the youth work of the African Methodist Episcopal Church, served as vice president of the United Christian Youth Movement and was a staff member of the National Council of Churches' youth department before he became pastor of Central Church in 1958. His widow, mother, a brother and a sister survive.

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Church and Ministerial RECORD

E and R Address Changes

BARTHELMEH, DONALD J., to R. D. 1, Box 46A, Newark Road, Zanesville, Ohio, (change of residence).

BECKER, L. MEID, Youngstown, Ohio, to R. D. 2, Pottstown, Pa., administrative director, Camp Mensch Mill.

CROWE, RICHARD, Marysville, to 2757 Stephen St., Easton, Pa., pastor of the Farmersville-Arndts Charge.

DISSELER, RICHARD T., 130 S. Walnut St., Troy, Ohio, (office address).

ELLERBRAKE, GEORGE P., New Orleans, La., to 172 W. Coll St., New Braunfels, Tex., pastor of First.

HECKERT, PAUL C., Honduras, Central America, to Box 203, R. 5, Ithaca, N. Y., postgraduate study, Cornell University.

HEIN, CHARLES T. (M), Hartford, Conn., to Église Evangelique du Togo, B.P. 2, Lomé, Togo, French West Africa.

KLEMM, LEE ROY H. SR., Seguin, Tex., to 707 S. Broadway, Leavenworth, Kan., pastor of Pilgrim.

KOLKMEIER, DONALD F., New Orleans, La., to 1509 West St., Rosenberg, Tex., pastor of St. John's.

MARKS, CARL K., Richmond, Va., to 174 Schenck St., North Tonawanda, N. Y., pastor of Friedens.

MARTIN, NED H. (CC), Cleveland, to 379 S. Main St., Amherst, Ohio, pastor of Amherst Congregational.

MC PHERSON, ROBERT H. (CC), Cape Girardeau, Mo., to Denmark, Iowa, pastor of Congregational Christian.

OTT, G. RICHARD, Bethlehem, to 1610 Cleveland St., Wyomissing, Pa., pastor of Zion, Reading, Pa.

ROSCHY, ROBERT W., Carlisle, Pa., to 210 Tarpley St., Burlington, N. C., pastor of First.

STARBUCK, ROBERT B. (CC), to Bundesallee 131, West Berlin, Germany.

Code: M—Missionaries abroad or under appointment; CC—Evangelical and Reformed ministers serving Congregational Christian churches.

CC Calls

ALLEN, CHARLES, to First, Beresford, S. D., July 1961.

ANDREWS, RICHARD C., Tappen, Dawson, First and Malcolm, Pettibone, to New Town, N. D.

BABBITT, PAUL E., Union, Shafter, Calif., to Sedona, Ariz.

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BRADEN, WAYNE L., First, Freeborn, to First, Appleton, Minn.

BURGER, LAWRENCE, Custer, to Dupree, S. D.

COUSINS, HERBERT B., recalled to South Freeport, Me. Mr. Cousins will also serve the Universalist Church in Brunswick.

COX, THOMAS B., to associate in religious education, South, Pittsfield, Mass.

CUTTING, DAVID, to Ruby, Kansas City, Kan., June 1961.

DUKE, EVELYN MURRAY (MRS. GEORGE T.), to Dunbarton, N. H. Mrs. Duke is continuing the ministry of her late husband on an interim basis.

ESCOTT, N. ELLSWORTH, to First, Gallup, New Mexico.

FAIRCHILD, LAWRENCE W., associate superintendent and registrar, Northern California Congregational Conference, to Plymouth, Fort Wayne, Ind.

FOWLER, ERNEST M., First, Lodi, to associate, First, Long Beach, Calif.

FRANCESCHI, DOMINGO, to Villalba, Puerto Rico.

GARDNER, C. ELLIOTT, to Darrough Chapel, Kokomo, and Shiloh, Logansport, Ind.

GILLETT, CARL, to part-time director of Christian education, First, Naperville, Illinois.

KARNES, FENTON E., to Community, Tehachapi, Calif.

KLEMM, LEE ROY H. SR., E and R, Seguin, Tex., to Pilgrim, Leavenworth, Kan.

LASSWELL, TOM J., minister of Christian education, First, Lemon Grove, Calif., to Medicine Lake-Froid Parish, Mont.

LONGACRE, RICHARD A. JR., to Cherryfield, Maine.

MEYER, HARRY L., minister emeritus, First, Harwich, to interim, First, Wellfleet, Massachusetts.

MILLS, JAMES H. JR., to interim, Curriers, Arcade, and Java Village, N. Y.

NEIN, JACOB, Lusk, to Casper, Wyo.

OLSEN, WALTER J., Cambridge, Neb., to Harlan, Iowa.

PARTRIDGE, CHARLES S., to Ashland, Me.

PINCKERT, OTTO E., E and R, from retirement to Avoca, Neb.

PORTER, JAMES E., Baptist, to Sanford, N. C. Mr. Porter will serve Moore Union, Turner's Chapel and Zion.

PRESTON, JOHN C., Lakota, Crary and Michigan, N. D., to university minister, United Christian Campus Fellowship, University of North Dakota, Grand Forks.

ROTENBERRY, A. GARLAND, Presbyterian, to First, Cottage Grove, Minn.

SCHERICH, MILLARD, Presbyterian, to Federated, Corvallis, Ore.

SHEER, H. O., to interim, Follett, Tex.

SHULTIS, ELEANOR R. (MRS. H. BAIRD), Farmington, Conn., to director of Christian education, Union, West Palm Beach, Fla.

SKAGGS, VICTOR, to Fulton, Edgerton, Wis.

STRAIT, WILLIAM E., minister of Christian education, Port Huron, to minister of Christian education, Bushnell, Detroit, Mich., April 1961.

STRICKLAND, DANIEL W., to interim, Edison Park Community, Fort Myers, Fla.

THIESSEN, FLOYD R., to German Congregational Christian, Fargo, Okla.

TRUITT, JOHN G. JR., South Norfolk, Va., to chaplain, United States Air Force.

UPDYKE, WORDEN J. JR., to Ticonderoga, New York.

WALKER, RALPH, Methodist, to Apollonia and Federated, Bruce, Wis.

WILLIAMS, JAMES F., Gaylord, to Wayland, Michigan.

WOOD, JAMES N., Union Theological Seminary, New York, N. Y., to New Plymouth, Idaho.

CC Resignations

AESCHBACHER, JOSEPH E., Avoca, Neb., to retire.

HAMER, LOIS, director of religious education, First, Pasadena, Calif.

KILPATRICK, ELMER, Baptist, Federated,

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OVERSTREET, DONALD D., Independent Fundamental Churches of America, St. John's, Follett, Tex.

ROBERTSON, JOHN, Presbyterian, Vesper, Wisconsin.

VAN SICKLE, A. A., Baptist, interim, United, Osborne, Kan.

CC Ordinations, Installations, Recognitions, Dedications and Anniversaries

BARKER, THOMAS E., ordination, North Berwick, Me., November 27.

BEACH, DAVID NELSON, installation, Community, West Dennis, Mass., January 8.

BECK, JOHN D., recognition, First United Protestant, Hilo, Hawaii, January 8.

BURR, FRANCIS P., dismissal, First, Stratford, Conn., November 27.

CAMPBELL, CHARLES G., installation as minister of United, West Norwalk, Conn., January 8.

DAHLSTROM, PAUL T., installation, First, Alexandria, Minn., November 13.

DICKINSON, JORDAN E., ordination, Peru, Vt., August 28. Mr. Dickinson also serves the Londonderry church.

DOERR, LAWRENCE E., installation as director of St. Paul Campus Ministry (Minnesota), November 6.

EKBERG, RONALD G., recognition, Holly Hill, Fla., November 27.

GRISWOLD, KENNETH P., installation, Pilgrim Heights, Minneapolis, Minn., December 11.

HOLLYWOOD, FLA., First, dedication of first unit, December 4.

JULIUS, DAVID J., installation, Richmond Beach, Wash., November 27.

KAUTZ, WILLIAM F., recognition, United Community, Hilo, Hawaii, January 8.

KIRK, GEORGE O., installation, First, Muskegon, Mich., November 30.

LUNDBERG, CLARENCE H., Evangelical Free, installation, First, Hancock, Minn., December 11.

MANHATTAN BEACH, Calif., Community, ground breaking for new social hall and church-school unit, November 20.

E and R Installations

DAVIS, RICHARD N., Faith, Clearwater, Fla., January 15.

EBERT, LAVERNE E., Northglenn, Denver, Colo., January 8.

GODFREY, ROBERT F., Pilgrim, R. 1, Lexington, N. C., January 22.

KIEWIT, PAUL B., Grace, Akron, Ohio, January 8.

MUNZ, ARMIN C., Zion, Scottsbluff, Neb., January 15.

WALPER, MELVIN F., St. John's, Bedford, Pa., January 22.

Received into E and R Membership

NORTHGLENN UNITED, Denver, Colo., by Rocky Mountain Synod, January 8.

E and R Congregation Dissolved

PEACE, Duff, Saskatchewan, Canada, by Dakota Synod, November 21.

Newly Vacant E and R Pulpits

East Pennsylvania Synod—Friedens, R. D. 4, Bethlehem, Pa.

Kansas City Synod—Advent, Jamestown, Missouri.

Mercersburg Synod—First, Carlisle, Pa.

Michigan-Indiana Synod—St. Peter's, Huntington, Ind.

Midwest Synod—Newton-Haverhill Charge, Iowa.

Northwest Ohio Synod—Second, Tiffin, Ohio.

Rocky Mountain Synod—Immanuel, Fort Collins, Colo.

South Illinois Synod—St. John's, New Athens, Ill.

South Indiana Synod—Trinity, Jasper, Ind.

Classified Advertisements

These advertisements cost $1.50 per line each insertion, including name and address: minimum 3 lines. Keyed advertisements (care of UNITED CHURCH HERALD) cost 25 cents additional. References required.

FOR SALE: Sound frame house; eight rooms (five bedrooms) in 1100 block of the City of Sanford, Florida. Robert L. Robinson, Route 4, Box 7, Fort Myers, Fla.

MAKE YOUR WILL! 2 approved Will Forms and Instruction Guide $1. National Forms, Box 48313CH, Los Angeles 48, California.

A CONDITIONAL GIFT TO THE

American Board of Commissioners for Foreign Missions

Board of International Missions of the E. & R. Church

WILL PROVIDE FOR YOU . . . Freedom from investment cares . . . Substantial tax savings . . . A generous income for life (rates range from 4.2% at age 55 to 7.4% at age 80 or over)

WILL PROVIDE FOR OTHERS . . . It will help to bring the gospel of Christ to people of other lands through churches, schools, hospitals and social service centers.

FOR FURTHER INFORMATION WRITE TO EITHER OF THE NAMES BELOW GIVING YOUR DATE OF BIRTH

The American Board
Carl H. Holdridge, Treas.
14 Beacon St., Boston 8, Mass.

Board of International Missions
Laverne Dauderman, Treas.
1505 Race St., Philadelphia 2, Pa.

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An Advertisement

WANTED: 600 INVESTORS IN A PILGRIM VENTURE

The Defiance College, Defiance, Ohio, will pay 5 per cent per year, in semi-annual installments, on twenty-year College Bonds issued in $100 denomination. Proceeds will be used to construct Pilgrim Hall.

Interest as of Jan. 1, 1961, will be paid on debentures purchased before March 15, 1961.

CHARTERED in 1850 as a nonsectarian institution, The Defiance College sixty years ago by deliberate choice became a church-related school.

Since then almost nine thousand students have been enrolled in it. More than two thousand have graduated. These, I always boast, are in the main teachers, preachers and preachers' wives. None has amassed great wealth. In the scores, however, I can call the names of those who have been great in Christian leadership, serving God and their fellow men.

It was in 1905 that Peter Wesley McReynolds, then our president, began construction of the first new campus building since 1885. Thereafter he added five more buildings to the campus — establishing a modern academic plant for an enrollment of 350, supported by a substantial endowment, manned by a faculty marked by scholarship and dedication.

With his tragic death in 1917, physical growth stopped. But the fruitfulness of his life was manifested in the Nineteen Twenties, the golden years of Defiance, when in every graduating class were names of faithful workers in the Congregational Christian churches and for the United Church of Christ.

Later, years of depression and war played havoc with the college's physical fabric. But the spirit of the college did not diminish, nor the worth of its graduates.

Now we all foresee that the Nineteen Sixties will be a repetition of the Nineteen Twenties in fruitfulness—on an even larger scale. In 1951 our total enrollment was 243; now it is 733. Our faculty, then twenty-two, now is fifty-three; and salaries are above the national median. Our library spending is high. And this has happened because parents and students believe in this college.

Although a majority of students come from farm and wage-earning families — an above-average percentage working their way through school—last year, for instance, students paid more than 84 per cent of our operating costs. Money that has come to us from the Board of Home Missions and the churches has been used to pay off our mortgage indebtedness, to rehabilitate the plant, to improve library holdings. Capital gifts from industry in our area built the first unit of a modern air-conditioned library. Organized labor has volunteered invaluable hours of work on specific projects.

Gift support, in the measure that we have sought it thus far, has limits. For the major projects such as the construction of a Student Union Building and a beautiful and comfortable women's dormitory, we have gone to the Federal Government for long-term loans. But if we must borrow we feel we should try private resources too.

That is what we have done with our men's housing projects. We have devised a 24-man unit that in its efficiency and attractiveness —and low cost per student—has won us considerable attention. One has already been financed by bonds sold largely in the Defiance community. Now I come to our church constituency asking that six hundred of you buy $100 bonds, payable in twenty years, bearing a yearly interest of 5 per cent paid semiannually — and thereby finance another men's dormitory.

This building will be called Pilgrim Hall. On the bronze plaque in its entrance hall, commemorating the Pilgrim story, will be commemorated too the names of those who financed it. Through a century at least that plaque will be a daily reminder to generations of students that the Pilgrim venture is the root-stock of our American heritage—and that The Defiance College in the year 1961 was helped in its growth by six hundred successors to the Pilgrims.

Kevin McCann

This is the first of a series of open letters on The Defiance College.

Kevin McCann, President
The Defiance College, Defiance, Ohio

Enclosed is check or money order for _____ for _____ College Bonds. I understand interest payment will begin January 1, 1961.

Please send me further information about the College, its financing and its plans for the future.

Name _____

Street Address _____

City _____ **State** _____